THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

"There is no companionship with a fool." (Verse 61)

"Let him keep noble friends whose lives are pure and who are not slothful." (Verse 376)

Such is the advice of the great Tathagata. Though the Master uttered it for his monks, it is useful for all who are striving for self-improvement.

There are other verses in the *Dhammapada* on the subject of *Satsang* or Good Company. No one doubts the truth of the homely adages that "Birds of a feather flock together," and "A man is known by the company he keeps." But there are aspects of the subject which are very little understood.

The Master Gotama's implications are numerous and some of them are worth reflecting on.

His words may be taken as referring also to the companionship of ideas, and so, nowadays, of books. Having instructed us to abjure the company of evil-doers, and to have for friends the best of men, in Verse 79 he adds :—

He who drinks in the Law lives happily, with a serene mind; the wise man ever rejoices in the Law as taught by the Ariyas.

This means the companionship of great and good ideas; for, if one does not desire the company of a fool he must grant that the wise and the holy do not desire his company, even though it be his wish to be with them, unless he has striven for knowledge and piety. A man is made of his thoughts; as he thinks, so he acts and so he is. It is evident that one's outer companions are people whose mind content and mind action are consubstantial with one's own.

Two other simple and forthright verses convey the truth about real companionship :—

If a fool be associated with a Pandit, even all his life, he will perceive the truth as little as a spoon tastes the soup. (Verse 64)

A keen-witted man who waits on a Pandit for one minute only will soon

perceive the truth as the tongue tastes the soup. (Verse 65)

Only the mating of consubstantial hearts and minds forges the bonds of friendship. Between casual acquaintances and lasting friends the difference is due to the similarity or the lack of similarity of mental and moral substances. The substantial aspect of our psychic nature is little known. Through electro-magnetic matter psychic as well as noetic action takes place. Because this matter is invisible and subtle (*sukshma*) the part that it plays in human relationships is not understood. Its existence is not suspected and so it is ignored.

The principle of consubstantiality is at work among real friends, not only that of coadunition. The spoon and the soup are in coadunition but are not consubstantial. The tongue and the soup are in coadunition and further are consubstantial.

The Nectar of the Saints and of the Sages is for living men, not for passion-fraught "iron" men. The very existence of the Nectar is not suspected by the ambitious and the greedy, who are like spoons—very close to the soup but unable to taste it.

It is a sign of the dark age that Truth and Peace which are near at hand are not perceived by the mortal minds of this cycle. In the Chinese version of the *Dhammapada* this story is appended to the verses about tongue and spoon and soup;—

On a certain occasion the Master came to know of an 80-year-old neighbour in Saravasti who had just built for himself a large house. Ananda was sent to enquire and to instruct the old gentleman about the certainty of death and the impermanence of things. After a few days, the old man suddenly "fell dead from a stroke received as he walked" —such was the news the Master received, whereupon He spoke the verses about the spoon, the tongue and the soup.

How can we make ourselves fit for and worthy of the company of the godly? The Master says that even the sight of Sadhus, Noble Ones, is good and that to abide with them is blessedness (Verse 206). How can we become alive to the taste of *Amrita?* How shall we recognize the virtuous and the holy? Appearances deceive and the claimants are many. What can a Sadhu, an Arhat of today, teach but what Sadhus and Arhats of all times have recorded? If Teachings are true they must be universal, and the first qualification of a true teacher is that he teaches nothing new, but only what has been experienced in realization by a long line of perfected Sadhus and Arhats. He uses new words clothing old ideas, adding only "Thus have I heard."

SHRAVAKA

CULTURAL CONFLICT AND INTER-CULTURAL VALUES

[**Mr. John E. Owen** of the Department of Sociology of the University of Helsinki in the capital city of Finland presents here a balanced survey of cultural attitudes and their bearing on mutual sympathy and understanding. Religion as a way of life, spiritualizing every expression of human personality, will unify men and women to create a world-brotherhood and an indivisible internationalism. Such are the intimations which this remarkable essay brings. —ED.]

It is becoming increasingly recognized that cultural conflict, the clash of opposing group values, purposes and ways of life, is an important factor in international and racial tensions. Every culture or civilization has its own intellectual and spiritual capital, its totality of achievements which is handed on to every new generation. A culture is, in effect, an experiment in living, the expression of a scheme of values which represents the chosen way of life of a people. A civilization calls forth and expects from its individual participants certain personal qualities and virtues in accordance with the system of values which has evolved during its historical unfolding. Most individuals simply follow the value-system of their own culture and historical epoch. They are ignorant of, and usually indifferent to, the insights and achievements of other societies. They abide by the standards and ideals of life embodied in their own national and cultural ethos. They look to it as the source of their customary satisfactions and moral guidance. Their attitudes, goals and outlooks are profoundly conditioned, albeit frequently unconsciously, by the world-view or life-philosophy which is dominant in their particular cultural *milieu*.

"It is not easy, though not impossible, for an individual to rise to a synthesis of values and virtues that may represent a wise combination of the values of different historical cultures." So writes one of the most prominent of Indian sociologists.[1] It is the thesis of this article that *when the time comes when individuals can transcend their own cultural outlook and learn to show detachment toward their own and sympathetic tolerance toward other cultures, world peace will be nearer realization and not be a merely pious hope.* Anthropologist, Ruth Benedict, goes so far as to say that

> there has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behaviour of other peoples without fear and recrimination.[2]

[1] RADHAKAMAL MUKERJEE, *The Social Structure of Values*, p. 82.
[2] RUTH BENEDICT, *Patterns of Culture*, pp. 10-11.

Can this condition be reached? Apart from the practical problems that stand in the way of its realization, several arguments are usually brought forth against not merely the possibility but even the desirability of such a transformation of values and a widening of the sympathies. How valid are these arguments and the assumptions on which they are based?

There is the claim that to be world-conscious and to see the possibilities of values inherent in other cultures is to be disloyal to one's own culture and nation. Yet this type of outlook, which is unfortunately all too prevalent, represents simply the narrow loyalties of the thousands in every land who are scarcely aware of the achievements of patterns of life other than their own. There is a second argument that all cultures are not on the same level and that each has its own distinctive values and contributions. The relevance of this latter claim may be granted, but this should not preclude the recognition of the particular contributions and values of other ways of life.

The claim that cultural fusion and contact would mean stagnation, loss of "cultural purity" and consequent decline, can be refuted at the outset. It is a sociological fact that human advancement comes from intercultural contact and borrowing, from a mutual learning and contributing process. A classic example is that of ancient Greece. The influence of the fusion of the Greek mind with Hebrew culture represented one of the foundations of Western civilization. Similarly, fears that the superior culture would be lowered by contact with an inferior culture lack scientific foundation. The contact of Greek with Roman culture was beneficial for both. Anthropology reveals that frequently the richer culture aids the poorer and itself gains from such contact. As for "cultural purity," this is a myth. The only cultural purity is that of the isolated savage and it is precisely the savage who has not advanced, largely on account of his enforced isolation from other peoples.

In this connection, it is relevant to ask how one would define a superior culture. If certain groups in the West, for example, are fearful that fusion and blending with other civilizations would tend to detract from their cultural level, this in itself suggests an underlying uncertainty regarding their cherished and vehemently defended "superiority." The personality-conflicts of Western man, as reflected in rates of admission to mental hospitals, suicide and crime statistics and racial hatreds, in addition to a wide-spread cynicism and lack of belief, are hardly conducive evidence of cultural superiority, especially when compared with the mental peace and the calm serenity manifested by the Oriental mind. Frequently Western culture has gained by borrowing from the material folkways and life-patterns of supposedly less advanced peoples. Western culture at the time of Columbus

could not even compare with that of the East. Indeed, on any criterion apart from that of material and mechanical achievements, one would have a hard time defending the thesis that Western culture is today appreciably more "advanced" than that of the Orient. The very history of the West itself suggests the value that accrues from cultural merging and blending, when it is recalled that its own distinctive genius is the product of many diverse elements—Greek science and philosophy, Hebrew ethics, Roman law and Anglo-Saxon concepts of liberty—to name but a few.

Much opposition to world-mindedness is encountered from the racial fanatics and "super-patriots" of every land, yet, far from expressing any civilized value-system, this phenomenon represents rather what Dr. Mukerjee well calls a "lust after the absolutes of a class, nation, state or race."[3] Rather than being the embodiment of any moral insight, the philosophy of "my country, right or wrong" is an indication of psychological disturbance, in which the felt demands of the human ego have become affiliated with and expressed in the unenlightened and selfish loyalties of an exclusive and discriminating group. This type of hostility to thinking in world-terms is rooted in ignorance and in the more ugly forces in the human psyche, as modern psychiatry is currently revealing. It also involves what the sociologist terms ethnocentrism, the attitude of placing one's own group, nation, class, or race, at the centre of one's consciousness and of judging all other peoples by an exclusive reference to its attitudes, customs and values.

Ethnocentrism belongs to the moral childhood of the human race, to what one late great sociologist described as "the backwaters of cultural history."[4] It manifests an undeveloped social sense, a lack of concern for universal human needs, and a provincialism of outlook that is both narrow and self-centred. At the other end of the moral scale stands the thought of Gandhi that "I want the winds of all cultures to blow freely about my house, but not to be swept off my feet by any." Man's historical evolution can be interpreted in a moral sense as the gradual lessening and breaking down of ethnocentrism and the rise of the humanitarian ethic according to which all cultural, racial and national distinctions pass into insignificance in comparison with the essential unity of mankind. But it is only the mind that is free from the decrees, dictates and ethos of smaller group-distinctions that can see this fundamental unity in humanity and the need for an outlook that will transcend the barriers set up by the culturally enslaved and the ethically less enlightened.

In the meantime, what must be done if the more civilized morality

[3] MUKERJEE, *op. cit.*, p. xii.

[4] LEONARD T. HOBHOUSE, *Social Development: Its Nature and Conditions*, p. 118.

and wider loyalty are to be inculcated in the minds and attitudes of culturally diverse peoples? What are the agencies of social amelioration whose responsibility it will be to impart and develop in mankind a more culturally transcendent value-system?

The problem of enabling individuals to become free from a blind and slavish devotion to the ways of their own *milieu* is largely one of modifying attitudes. And it is a sociological principle that attitudes are not inborn but are acquired by interaction and experience in a cultural environment. By a long process of association with his fellows under the dominant ethos and value-system of his particular culture each individual comes to adopt its ways and makes its patterns of behaviour his own. His educational, religious and family experiences serve to enhance this process, since these forces, representing as they do the main means whereby the culture is handed on, play a powerful rôle in moulding the attitudes and values of the growing individual.

It is these agencies of education and religion which must be looked to for the inculcation of more humanized attitudes on the part of their participants and for the enhancement of the spirit of mutual sympathy fortified by knowledge. But education and religion, certainly in the past, have frequently been guilty of that same ethnocentrism which it is their responsibility, ideally, to eradicate. Consequently, if a civilized and world-minded ethic is to be achieved in the foreseeable future, these social forces will themselves have to become more universalized, in the sense of serving and expressing the highest human values. *Education, at least in its Western form, has often tended to degenerate into mere training in economically useful knowledge and techniques with a resultant neglect of any attempt to impart broad ideals of service or the realization of universal human rights and needs.* It has also failed to transmit any deep appreciation of the values of other cultures, such has been the power of ethnocentrism in human experience. Far from pointing out or offering any inducement to seek higher and more universal values than those symbolized by specifically economic goals, education has frequently acquiesced in the current ethical level of the culture from which it springs. A morally mature education, on the contrary, will be of the type that attempts to exemplify those cosmic values of truth, beauty and goodness that are common to all high civilizations. It will engender an awareness of the worth of other patterns of life than its own and will seek to emancipate the minds of the young from any excessive loyalty to racial and national values, a loyalty which in its worst form corresponds to primitive tribal self-adoration.

One present tendency that augurs well for international harmony is the increasing place that is being given to the social sciences in modern

education. Sociology and anthropology in particular engender a greater understanding of the ways of life of all peoples and societies, and they enable students to see more clearly the historical and cultural factors that have given rise to the differentiations of outlook and tradition in various parts of the world. Social science students tend to be more world-minded in their vision than formerly and recent international congresses of sociology and philosophy will only serve to accelerate this desirable trend. It is coming to be seen more and more that social scientists have the responsibility to educate students in attitudes that make for constructive human association, just as it is becoming increasingly apparent that the solution of problems of intergroup tension will require a combination of both good-will and scientific knowledge.

Similarly, there is laid upon the great world religions at the present time the responsibility to evoke in their respective followers a greater awareness of basic human needs and aspirations. The great religious prophets of both East and West have been at one in their recognition of those ethical forces that unite all peoples in devotion to the highest religious values. For all high religion is ethical in its insistence upon the prime importance of the dignity of the human personality and the reality of the spiritual. The historical growth of religion has been marked by an upward advance from narrow preoccupations with tribal, racial and nationalistic sanctions to a wider ethic which ideally embraces the whole of mankind. But in its lower phases religion has merely supported the moral presuppositions of the environing social and economic order, conserving its values but making little noticeable effort to enhance or universalize them. This less developed aspect of religion manifests itself even today in the self-righteous assumption of a faith that it has an implied monopoly on religious truth and moral insight and that its representatives therefore have an obligation and a right to enforce their teachings on the peoples of another culture, regardless of the religious achievements which that culture has itself attained. An enlightened faith, on the other hand, is respectful of the religious aspirations of other groups and, far from seeking to impose its own culturally acquired beliefs and doctrines upon them, welcomes the opportunity to enjoy with other minds the shared quest for the good life. Its loyalty to its own best insights does not involve any implied depreciation of the insights and aspirations of diverse religious outlooks, for in their highest expressions the ideals they share in common are seen to be more important than their traditional divergences, though even their differences of outlook contain the possibility of a desirable blending that is more creative and valuable than any dead uniformity of viewpoint. Indeed, the coming together of vary-

ing intellectual and religious traditions and world-views is patently very constructive. [5]

Even with the gradual breaking down of narrow religious barriers and the increasingly dominant rôle of the social sciences in modern education, it is perhaps too much to expect that the *immediate* future will bring any great emancipation of mental outlook for the majority of people in any culture. And whether any reconciliation can be reached between the conflicting world-views and purposes of Western Democracy and Russian Communism seems problematical, at least for the present.

Notwithstanding, a great modern historian has predicted that the cultural integration of humanity will reach its ultimate consummation, and that it will be, not in the field of technology or economics, not in war and politics, but in the area of religion. The impact of Western culture upon the contemporary world is seen by Prof. Arnold J. Toynbee as an epoch-making event and the first step toward the unification of mankind into one single society. But he declares that the West is only just beginning to see the effects of its action, and has hardly begun to see the tremendous effects of the coming counteraction of the Orient. Communism may come to appear a small influence when the more powerful civilizations of the East respond to the Western challenge. For Dr. Toynbee, India and China appear likely to produce much more lasting effects on the life of the West than Russian Communism can ever hope to produce.[6] His thesis is that the breaking up of a civilization may involve and make possible the evolution of a higher religion. From secular disaster religion may be enabled to grow in wisdom and stature. Nor are spiritual values and cultural values opposed to each other. To search for the values of the spirit is not to imply that cultural values are bound to suffer.

...religious progress means spiritual progress, and spirit means personality. Therefore religious progress must take place in the spiritual lives of personalities—it must show itself in their rising to a spiritually higher state and achieving a spiritually finer activity.[7]

And another modern thinker whose sympathies and breadth of outlook bridge both East and West has given us a graphic and challenging picture of what the world-religion of the future will have to be. Aldous Huxley, a foremost supporter of Vedanta in America, declares :—

If men are ever to rise again from the depths into which they are now descending, it will only be with the aid of a new religion of life. And since life is diverse, the new religion will have to have many Gods. Many; but since the individual man is a

[5] Dr. S. Radhakrishnan may be cited as one brilliant example of a mind that transcends East-West distinctions by virtue of an understanding of the thought-patterns of both Hindu and English culture.

[6] ARNOLD J. TOYNBEE, *Civilisation on Trial*, pp. 215-221.

[7] *Ibid.*, p. 245.

unity in his various multiplicity, also one....It will have to be all, in a word, that human life actully is, not merely the symbolical expression of one of its aspects.[8]

And so from the ever-widening recognition of the universal needs and common religious aspirations of humanity, the diverse systems of values that now threaten to end in a conflict of destruction may eventually combine in creative harmony to sow the seeds of a world culture.

JOHN E. OWEN

PHILOSOPHY—A NEW TURN

Mr. J. Hartland-Swann of the University of Birmingham, writing "On the State of Modern Philosophy" in *Philosophy* for January, hails the prospect of speculative philosophy coming again into its own. The piecemeal approach of the logical positivists, with their concentration on clarifying verbal confusions, their sense of intellectual superiority to once respected figures of the past and their dismissal of metaphysics as nonsense, has been effectively challenged. Mr. Hartland-Swann considers that *The Philosophical Predicament*, recently published by Professor Barnes, marks the end of an epoch in philosophical thought.

Already logical positivism had been superseded by a watered-down version of it called "logical empiricism." "Logical positivism as such is dead (even if some positivists are reluctant to lie down)." And he offers us hope that the "analytical approach," as recently practised, has had its day, though analysis will always be needed to supplement philosophical speculation. He foresees an early "serious attempt to co-ordinate the findings of psychology, physiology and (not least) psychical research," and predicts that the liberation from "the analytical strait-jacket will also no doubt give a new impetus" to the study of values and particularly of ethics.

How relevant philosophical abstractions are to conduct should require no argument. Denying any moral imperative, leaving ethical decisions to the impulse of the moment, without regard to the moral heritage of the race in the form of basic principles of honourable conduct, is to embark upon a trackless sea without chart or compass, refusing to steer by the stars, yet hoping, somehow, to reach port. Truly, as Mr. Hartland-Swann says, it is "clearly important to decide whether there is any valid reason for, say, honouring treaties other than that of pure expediency."

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[8] ALDOUS HUXLEY, *Do What You Will (Essays)*, p. 51.

BHARATI'S MYSTICISM

[**Shri K. Chandrasekharan,** well-known Sanskrit scholar and ardent admirer of Rabindranath Tagore, writes here of another great modern poet, the late Subrahmanya Bharati of the Tamil country in South India. Bharati, who in his lifetime suffered great privation but kindled patriotic fervour among his people with the stirring poems for which he is perhaps best known, has received high posthumous honours. The Bharati Memorial at his native Ettayapuram is visited by many lovers of Tamil poetry and his death anniversary, September 11th, is widely celebrated. Shri Chandrasekharan presents in this article the claim for Bharati as a mystic poet. We share Shri Chandrasekharan's conviction that only the mystic who can wield a pen can produce immortal literature.—ED.]

An element of mysticism can be found in all great poetry. At any rate no Indian poet worth the name can ever fail to evoke a sense of religious feeling by what he writes. Many poets here have adopted the conventional *Nāyaka-Nāyakī Bhava* in describing their relationship with God, while others have resorted to variations of the same idea, with a Master or a King or a Father as the immediate object of their love. But in all these outpourings there remains a lively consciousness of the presence of God behind all things in life.

No doubt poets like Tagore have had their own freshness to add to devotional mysticism when they dispensed with all mythological symbols and sectarian concepts of God. They have preferred their own spiritual longings to the knowledge gathered from legends and Puranic stories. Tagore did not stop with mere selection of such themes as God being the King or the Father, the Poet or the Bridegroom or the Lover; he also significantly contributed to a type of "Nature Mysticism." Indeed in modern times there has been no other poet to arouse such religious feeling for nature as Tagore. Like Kalidasa, whose intensest form of spiritual elevation consisted in seeking nature frequently to prove the existence of the universal spirit, Tagore made it his prime care to introduce as often as possible a pervading sense of the mystic unity of the spirit behind both man and nature.

Subrahmanya Bharati of Tamil Nad was a poet imbued with the same thirst for God. One can easily envisage his powerful attraction to the mythological deities as he sings of Kannan or Vêlan or Kāli. No mean fervour does he arouse in us when he makes his Kannan live before our eyes in all the varying charms of childhood or youth. Some may, however, go to the extent of calling Bharati a poet of innovations even in the traditional setting of his mystical songs. For the innumerable saints of the South, whether Vaishnavites or Saivites, had evoked emotions subsisting in

the human relationship between the human soul and the divine spirit only in such a manner as would not upset the usual attitude of an inferior towards a superior being. But in Subrahmanya Bharati's devotional songs you find for the first time the order reversed; God becomes the woman or the servant even and the human soul plays the part of a man and a master.

Some consider that the idea of the *Nāyaka-Nāyakī Bhava* itself, when indulged in with excessive feeling, would tend to border on the physical plane, thereby making the relationship essentially erotic. But, scoffers apart, there cannot be anything more sustaining to God-filled souls than this class of poetry, especially that which recalls the soulful strains of the *Gopikā-Geeta* in the *Srimad Bhagavata*. Suka-Brhamam, in his ecstatic moods of God-Realization, chose to surpass all known theistic philosophy by resorting to this search for God in the most pathetic of human situations, that in which the Lord as Lover vanishes for a while from the sight of his sweethearts, leaving them in utter despair. Perhaps a single strain of this wonderful poem can compensate for all the wants from which the world suffers.

Bharati has therefore secured for himself, by the very fact that he has added to the mystical poems of our country, an abiding place in the hearts of all lovers of true poetry. In addressing his beloved Kannamma, he transports us with a pageant of rich imageries, the like of which we only very rarely find in modern poetry.

Thou art the leaping light, my dear, and I
The eye roving free.
Thou art gleaming wine, my dear,
And I the drunken bee.
I strive to speak of the glory thou art,
But words fade into quiet;
Thou art a splendour from Heaven, my dear,
A Nectarine riot.

Thou art a vina, my dear, and I
The playing fingers cunning;
Thou art a jewel, my dear,
And I the gem flash running.
Wherever I turn, my dear,
The world with thy love-light is rife;
Thou art sovereign queen, my dear,
The anchor of my life.

To a *crescendo* of passion, lit with translucent colours, does he take us along with him, and we rise to the summit of his delight even as he does. That is the way of all true mystical poetry. Let us then ascend the spiral staircase with him :—

Thou art the fragrance, my dear,
And I the opening flower ;
Thou art the meaning of what is spoken,
And I the rich word-dower....

Thou art the moonlight, my dear,
And I the joyous sea;
Thou art the ground note of my life,
And I the song to thee.

The experience that naturally overtakes all the searchings and yearnings of the God-mad soul gives way to moments of ardent intercourse with the object of its adoration. Then we pause at the meeting of the two in a happy embrace, as it were, which is also vividly portrayed, thus :—

And there, somebody softly stole to me,
And behind me standing, closed my eyes.
I felt the soft hands and in a flash was wise ;

I knew her by the fragrance of her silk saree,
I knew her by the joy that within me welled,
I knew her by the beat of our kindred hearts.
"Oh, take thy hands away, Kannamma; thy arts"
I cried "are of no avail." Her hands I held.
And then, while her laughter tinkled, I freed my eye,
And turning, drew her to me and said "Behave!"
"What did you find in the rolling ocean's wave?
Whatever did you find in the blue of the sky?
And what in the whirling foam, its twist and break,
And among the tiny bubbles that flash and dart,
By conning space day by day, part by part,
What good have you got, tell me," she spake.
"In the rolling ocean's wave I saw thy face;
And only thy face in the broad expanse of sky,
And amidst the foam as it whirled and broke high,
And but thy face in the tiny bubbles' race.
Naught did I see but thy infinite grace,
In my study of the one in all its strands;
And when thy laughter tinkled and I moved thy hands,
And turning clasped thee, again I saw thy face."

Do we need more proof of Bharati's mystic upsurge?

From this enrapturing feast of his pictures of God as the darling of his heart, we turn to another aspect of Him as Father and Sire. Here Bharati fills us with a sense of the unapproachability of His primeval paternity and prescience. In his words,

He is old, immeasurably old,
Yet, the brightness of his youth is unfading.
Neither sorrow nor age has he,
Nor weariness, disease, nor fear.
Having no leanings, taking no sides,
He stands detached, transcendent,
And sees with joy the working out of infinite design.

Fie, he cries,
To those who go to him broken with pain,
And then heaps them over with tenderness.
Those who endure the rack of body and mind,
Their patience he loves;
Those who turn only to the joy of things,
On them he showers, rejoicing,
Joy on joy,
Bliss.

Yet another picture of God, as servant, is also vouchsafed us in this enduring range of God-Studies. The servant here is a lad, and so the poet fondly narrates what he is to him—in his own actual life.

The lad's love for us has, day by day, grown;
And the good he has done no words can render.
As the eyelids guard—alert and tender—
The eyes, he tends my family.
Not once have I heard him grumble. But he
Sweeps the street and cleans the rooms;
And even the housemaids he presumes
To chide and control! And to my children
A tutor, nurse, doctor, he does bewildering
Services manifold. He buys plenty
Of milk and butter and all things dainty
And stocks my pantry, somehow or other.
To the women he is like a loving mother;
And to me a friend, guide, teacher, brother.
A seeming servant, in deed a God,
This shepherd lad from somewhere abroad,
He has come to me—for my merit's reward!

Beautiful lines, these. In translation much of the music of the word pictures in the original has suffered. We are thankful for at least what remains.[1] For there were days when the great Bharati was not known in his own birthplace, much less outside Tamil Nad. People were shouting only his national songs, imagining that he had not gone

[1] *The Voice of a Poet.* Edited by Sri A. Srinivasa Raghavan, Professor of English and Principal of V. O. Chidambaram Pillai College, Tuticorin. (Bharati Tamil Sangam, Calcutta)

beyond the horizon of his patriotism. That which liberates a poet, even as it does any other real being, is the vision of things beyond his own insular security. Patriotism too has limitations, viewed in this light. For loving one's own country cannot stop there but extends to hating others. To love all certainly requires greater understanding of God's work and creation. That is the spirit in which the Rishis who gave us the early epics in Sanskrit acted as our beacon-lights.

If a Tagore or a Bharati or, for that matter, any poet treading the path of the spiritual uplift of humanity, prepares us for more such delicious experiences, we recognize only the unfailing purpose with which a poet is born. Perhaps in Bharati too we find it once more as a living experience, as in the Upanishads, but with all the warm tints derived from a poet's heart. For he alone can sing thus :—

In the crow's black wing, Nandalala,[2]
Thy dark beauty I perceive;
In the bright-leaved trees around
Thy soft green glow I receive;
All the sweet-throated sounds, Nandalala,
To me thy delicious voice do vouch;
In the blazing fire I poke my fingers, Nandalala,
Only to feel the ecstasy of thy touch.[3]

K. CHANDRASEKHARAN

A HEALTHY REACTION

Prof. Jacques Barzun of Columbia University contributes to *Harper's Magazine* for February a challenging article entitled "America's Romance with Practicality." His defence of "practicality" is provoked by the present reaction against it, not only by Europeans but also by many in the United States. He traces the prevailing practicality of American civilization back through European history to the Greeks. "...it is the practicality of the trader at all times and under all climes."

Admittedly, from before the days when the flesh-pots of Egypt exerted their lure, there have been many ready to sell their birthright for a mess of pottage. But that there is a reaction against purely material values such as that which Professor Barzun reports, even in the stronghold of prosperity and gadgets, is a matter for congratulation rather than an occasion for trying to hush the crying children back to sleep.

Professor Barzun writes that many in the United States are recanting "the national faith in practical achievement."

> The words "practical" and "pragmatic" are out of favour among the thoughtful, the educated, the ethical part of society. Pragmatism seems the antithesis of all that is good and decent. There is a yearning for spiritual concerns instead of bodily comfort, for contemplation instead of action; one hears in the most diverse quarters a call for eternal absolutes in place of working truths that are only relative.

He concedes that the impulse is sincere, though it has bred a fashion. Professor Barzun's conviction that the main elements in American culture require only to be improved, "refined and 'humanized'" may persuade those who decry materialism while reaching for its fruits. He will, however, hardly affect those who are groping after spiritual values and who can still distinguish between physical needs and the insidious craving for comforts and for luxuries that grows by what it feeds on, those in whom the inner urge *to be* is making itself heard above the clamour of the calls *to do*.

[2] A name given to Sri Krishna in Northern India.

[3] Translated by K. CHANDRASEKHARAN.

FACTORY ECHOES AND REVERBERATIONS

[**Mr. R. M. Fox,** who has contributed to our pages several discerning articles, among them studies of great Irish leaders, is well equipped by his early experience recorded here to write of industrialism, as he did in his book, *The Triumphant Machine.* His account of the early discouraging attempt of Scott Fitzgerald to make a living by writing recalls the articles on "The Plight of the Writer Today" by Mr. George Godwin and Prof. Diwan Chand Sharma in our January issue. But Mr. Fox's main thesis is the need for writers to express their independent judgment, based on their own experience. Out of the pooling of genuine experiences, he suggests, a fruitful synthesis may be built, but echoes of the current literary fashion offer little solid stuff of enduring value. Intellectual honesty and independent thought are necessary as background for opinions worth expressing.—ED.]

Students of literary fashions may look back with interest now to that era in the '20's—which extended to the '30's—when young poets and writers of prose were regarded as belonging to the "Proletarian" school. This was the prevailing cult. Most of those who followed the line have since gone in for "democracy," mainly of the American brand. Individual details do not matter greatly for, with writers who follow fashions, it is the fashion and not the writer that counts.

For myself I have never been good at fashions. Although I began writing in the period with sketches of factory life and later with a study of industrialism, *The Triumphant Machine,* I did not attempt to crowd on the band wagon of "Proletarian" writing along with a host of others in Britain and America because I instinctively distrust every kind of writing that is labelled like one of the publicized breakfast foods. Writing must express an individual view of life though if its truth is widely accepted so much the better.

One of the most tragic of modern literary stories is that of the American author, Francis Scott Key Fitzgerald, told in Arthur Mizener's biography, *The Far Side of Paradise,* and in Shulberg's recent novel, *The Disenchanted.* Fitzgerald was a sensitive artist who saw the flaw in the money civilization of the United States and yet was so fascinated by its current standards of opulence that he worked himself to death earning money that he wasted in dissipation, which drove his wife insane and made him the victim of drink and disease. In his own life Fitzgerald was an indictment of the craze for money and extravagance far more than in his books though these, too, indicated that he was able to criticize the disease of which he became such a striking example and victim.

In his last years, when life had become most grim, Fitzgerald ad-

vised his daughter, Scottie, to read the chapter, "The Working Day," in Marx's *Capital* as an antidote to the snobbish ideas which he feared she might acquire at Vassar where her education was proceeding. To me Scott Fitzgerald's selection of that chapter was intensely interesting. I do not remember any of the widely publicized "Marxian" and "Proletarian" writers of the '20's specifically mentioning that section. Most of them would not do so for it meant nothing to them. Fitzgerald had had to struggle hard for recognition and for life. At times he despaired of ever earning enough to live on as a writer and sat in his poor room working desperately while he collected enough rejection slips to paper the walls. Such an experience made him sensitively responsive to this terrible account of factory exploitation, based on the blue books of the period, in which Marx poured out all his concentrated bitterness and scorn.

I had read this section as a lad of 14 while working from six till six at a London ironworks. I had from two to three miles' walk there and back morning and evening so I had to be out of bed before 5 a.m. Often I breakfasted at a coffee stall on a halfpenny cup of coffee and a halfpenny cake before trudging down the muddy road to Walthamstow. The road joined two counties, Middlesex and Essex, and neither would keep it in repair, so it was often flooded. Cows stood in the low-lying marshy fields on either side, mist concealing their legs as if they were lying on a bank of white mist. In the mornings two armies of men and women met and passed on this road, silent and dispirited. I was bound for where a tall chimney emitted black smoke which trailed across the sky, and as I entered the factory gate it cancelled the sunlight for another day. In the evenings the two armies passed each other again, retreating in disorder, straggling and exhausted.

Though often I could hardly keep my eyes open during the reading of "The Working Day" I accepted this chapter as an inspired poem expressing all the resentment and compassion which Marx felt at ruthless industrial exploitation. His anger kindled an answering flame in my heart. True, I did not need to read "The Working Day" to learn the facts about industrial exploitation. I knew these sufficiently from daily experience but I needed someone to put down these things, to lay them bare and to express my own inarticulate feelings.

In spite of this when I came to write I did not want to label myself either "Proletarian" or "Marxian." Whatever industrialism had done to me I knew it would come out in any writing of my own. After my experience I could never be irresponsive to suffering whether in a sweat-shop or on the field of battle and the more helpless the victims the more surely I would have to stand by their side. Realizing this, I considered all the labels stuck on themselves by the

literati of the period as merely handicaps in reaching the ears and hearts of their readers. If every writer would express himself honestly and simply on the basis of his own experience and thought he would make the greatest human appeal and avoid the cramping limitations of a sectarian approach.

Scott Fitzgerald, who knew poverty and frustration though he did not know industrial life at first-hand, was able to point this lesson in his books and in his life. His blundering misfortunes in the use of money and of energy teach us what to avoid, but his books have a positive value. He dealt very largely with that social segment which aims to find satisfaction in a feverish chase after sensation through the externals—money, parties, drink, dissipation. Soon the glitter fades, as with every drug it has to be taken in ever larger doses. Addicts become nervous and physical wrecks, empty and arid. Life revenges itself upon those who spurn its gifts. After reading Fitzgerald's books we should never be blinded by that dream of gold and extravagance which stripped his wife and himself of everything that makes life satisfying and lovely.

Paradoxically the poor who toil and sweat to win a little leisure, a little simple joy, have a better life than those who follow the false gods worshipped by the men and women of whom Fitzgerald wrote. But this was never understood by the literary "Marxists" of the '20's who, in consequence, could teach us nothing of fundamental value. They merely adopted a jumble of words which had no intrinsic worth but which seemed impressive to them because it was the vogue.

They could teach themselves nothing either, because—hurrying after the fashion—they are now enthusing over "atom bomb" democracy, or else, in the case of the very "advanced," they are trying to make a nest for themselves in the lifeless tree of Existentialism. When its branches prove rotten and the nest falls they will scurry for shelter to the next fashionable hiding place. It is absurd to accuse such people of apostasy when it is merely that the literary fashion has changed. One cannot evaluate them in terms of their personal convictions and so one cannot condemn them on these grounds either.

Having escaped being the plaything of literary fashion I have come to believe that the best service the writer can give is to express his own independent judgment. But it would be wrong to claim any special grace in this respect for I had to learn the hard way. If in the '20's I had had the money to buy the books of the fashionable "Proletarian" writers I might have been tempted to follow the fashion. As it was I found it difficult and often impossible to buy newspapers. Living in a lonely, tumble-down dwelling on the edge of the Dublin mountains I was thrown back on my own experience and understanding of life.

If writers could be persuaded to

avoid machine-made, facile judgments and express what they themselves have found to be true, then we could build up a synthesis out of what each knows. The weight of circumstance, the pressure of the factory mould, of the military machine and of the "thought police" must be resisted everywhere if we are to have a community of free men and women able to develop fully and naturally. In the West our civilization has become hard and set. We carry the weight of vested interests which resists change. In the awakening East, which is poorer, there is greater room for experiment. If there is to be any fruitful synthesis the Indian contribution should be most valuable as, so far, India has stood outside the literary jargon and fashions of the West.

R. M. Fox

CHILD LABOUR

One of the saddest chapters in the story of the industrial legislation in Europe was the exploitation of children. In the case of thousands, the years which should have been given to education and to wholesome recreation were sacrificed to the new Moloch of mass production, with what cramping if not warping effect upon the men and women that the child labourers became is beyond calculation. It is well that the new Indian Constitution lays down the principle that "the tender age of children should not be abused."

Widely, however, as that Principle is conceded in theory today, it is evident from *Child Labour in Relation to Compulsory Education*, a study prepared by the International Labour Office at the request of Unesco and published as one of the latter's "Studies on Compulsory Education," that the problem of protecting the child from exploitation is still far from solved.

Analysis of the causes for failure to enforce minimum age regulations, as also compulsory education requirements, reveals poverty as probably the major factor, with tradition and the ignorance of parents as contributory factors. This points to the need, not only of remedial economic legislation, looking to the raising of the standard of living of the masses, but also of educating adults as to the rights and needs of the child.

In a country of meagre educational opportunities, hereditary occupations and wide-spread poverty, such as India, however, it seems not only permissible but also preferable that children even below the minimum age of admission to employment should be trained at home in the traditional occupation of their parents, rather than being allowed to run wild. This should, naturally, take the form of tasks suited to the child's age and strength, and the hours should allow for school attendance where schools are available, and for some recreation.

For the regulation of this type of child labour school facilities and the enforcement of school attendance requirements are the primary needs. These must be supplemented, for the labour of children outside the home, by measures of economic amelioration and strict enforcement of minimum age laws.

ATOMIC-POWERED WARSHIPS BUT NO ATOMIC CARS AS YET

[**Prof. A. M. Low,** consulting engineer and research physicist of London, adept in bringing understanding of scientific discoveries to the layman, writes lucidly here of the rationale of harnessing atomic power to transport needs, and the prospects for its beneficent and peaceful employment. It is a sad commentary on the state of the human race that this great tool for the physical amelioration of the condition of mankind should have first been put to devastating and disastrous ends.—ED.]

The United States Navy is building an atomic-powered submarine which is believed to be near completion and, according to Rear-Admiral Wallin, work may soon start on an atomic-powered aircraft carrier. It has been officially announced that contracts have been placed for the construction of an atomic-powered aeroplane.

Does this mean that in spite of pessimistic forecasts about the time it would take to "harness" the atom, as distinct from using nuclear fission as an explosive, the age of atomic power is just round the corner? The answer to that must be qualified, but the successful construction of under-water, surface and air craft powered by atomic "fuel" would represent a tremendous advance.

The technical details of the atomic submarine will be carefully guarded secrets, but there is no secret about the probable general design. The engine will consist of an atomic pile, probably using a fuel containing a considerable proportion of U 235 in some form. The activity will be carefully controlled and the heat generated carried off by a liquid. A liquid metal might be most efficient. This metal will be used to generate steam which will drive a turbine and then, through reduction gears, the propellors of the submarine.

The principle is fairly simple, the execution must be difficult, although a submarine offers special advantages. The pile and any stored fuel must be "screened" from the rest of the ship with great care so as to prevent harmful radiations escaping. In the case of a submarine great strength would be required to ensure that the pile was not destroyed by the vibrations of depth charges dropped near.

But the advantages are also enormous and explain why the United States has been prepared to spend many millions on an atomic submarine. In spite of the heavy screening of the pile, there might well be reduction in weight because there would be no need of stored fuel. There would certainly be a great saving in space, always important in a submarine. There would be a

reduction in noise and vibration and the submarine would be able to stay submerged for very long periods without using a "snorkel." Oxygen would be provided and carbon monoxide absorbed. The range of the submarine would be limited virtually only by the need to replenish it with oxygen, absorbent, food and torpedoes, although the additional space would enable larger supplies to be carried. The atomic submarine, in fact, would be such a powerful weapon that some experts have suggested that a small fleet of them would make all other vessels obsolete.

The construction of an atomic engine for an aeroplane would represent further difficulties because of the question of weight, but if the cost is no object the problem can probably be solved. An atomic-powered aeroplane will have no need to re-fuel for days on end and a virtually unlimited range.

The question of economy hardly enters into military matters. It will be surprising if the atomic submarine is "economical" in the ordinary sense, although it may be fairly efficient from the engineering aspect: of making good overall use of the energy available. It is expected to have an underwater speed of nearly 25 knots.

When what is learned in the construction of these atomic "engines" for special purposes comes to be applied to merchant vessels, economy will be important. There is little advantage in constructing a liner that can run for years on a "handful" of fuel if the fuel and the engine cost far more than the present orthodox ones. On the drawing board it is possible to construct an Atlantic liner that will cruise at 30 knots for 6 months on about 10 pounds of U 235. The cost of the fuel at present is such that it might not be economical, but we can expect this cost to fall. Admiral Wallin has suggested that atomic engines for merchant vessels will be economical within 15 years, but this appears to be a somewhat optimistic view.

The advantage they will enjoy is freedom from dirt—no funnels of any kind will be required—and greater space for cargo or passengers, the whole of the considerable space now used for fuel being saved. The Atlantic liner of the future may be wholly enclosed, the superstructure being of transparent plastics under which passengers will enjoy ideal conditions.

When we come to consider the application of atomic energy to land transport a further difficulty arises. There is always the risk of accident. The smashing of an atomic-driven car or even locomotive would mean that highly radioactive and dangerous material might be scattered. The danger would be such that, technical difficulties apart, the direct application of atomic energy to driving cars seems at present out of the question.

These technical difficulties are in themselves not inconsiderable for the "engine" for land vehicles has to

be reasonably small. A small atomic pile could be constructed, but the fuel would be enormously expensive and the prospect that it would last a lifetime at no further specific cost would probably not weigh so much with the ordinary motorist as the great initial outlay. Then there is the question of screening the driver and the passers-by from harmful radiation. The neutron-absorbing materials that we know of are very heavy. It is possible to think of engines encased in two- or three-foot thick concrete in ships, but not in road vehicles. A more practical hope is that some method of storing electricity in "quantity," or inductive transmission, may be discovered. This would be more satisfactory than a return to steam when the problems of condensation have to be solved in a small space.

One great trouble that overshadows the development of all methods of harnessing atomic energy is disposal of the "waste." In the past we have disposed of waste recklessly, pouring smoke into the air and all sorts of chemicals into ne rivers and sea so that the water polluted. But radioactive wastes e far more dangerous. It has been estimated that doubling the amount of radioactivity in the air would make it poisonous to man—and even present developments produce enough waste for that. The waste products are, of course, most carefully guarded and prevented from doing harm, but we cannot overlook the possibility of accident, especially when the amount of waste is greatly increased.

A suggested solution is putting the waste into a rocket and then firing it into space with an "escape" velocity. The rocket would become a satellite of the world, going round it like the moon at a distance at which any radiations would be harmless, although no doubt people would blame any bad weather on the "radioactive rockets"! Conversion of "waste" to safe and useful products is far more likely in the future.

If the "peaceful" development of atomic energy has not taken place as rapidly as some people expected in 1945, there have been big strides forward. These strides will become leaps when, for instance, we find materials capable of withstanding great heat which do not absorb atomic particles and when we create new forms of elements as important for producing atomic energy slowly as is man-made plutonium for violence. It is true that thousands of millions have been spent on atomic research, but we are only at the beginning. The difficulties to be overcome are no greater than those that faced the designer of a trans-Atlantic aeroplane in 1906!

A. M. Low

CO-OPERATION IN A WORLD SETTING

AN INTERVIEW WITH MR. W. P. WATKINS

[Taking advantage of the attendance at the First Indian Co-operative Congress, Bombay, of the Director of the International Co-operative Alliance, Mr. W. P. Watkins of London, we arranged for a member of our staff to interview him in regard to developments in the international aspects of the Co-operative Movement, well described by Gladstone as a "man-making" movement, and one, moreover, fraught with tremendous possibilities for promoting unity between peoples.—ED.]

For the first time since the International Co-operative Alliance was founded in 1895, it was officially represented at an Asian Co-operative Congress, and that by no less an officer than its Director. The sending of an official representative to this first Congress in Indian history in which Government officials and office-bearers of the Co-operative Movement sat together as delegates to discuss the problems of co-operation and to formulate policies was a landmark in the history of the Alliance and of the International Co-operative Movement, as Mr. Watkins himself brought out in his formal greetings on the Alliance's behalf on the opening day, February 25th, 1952.

As some of his remarks in that short speech formed part of the basis of the interview with THE ARYAN PATH representative the following morning, they may be briefly summarized. The aim of the Alliance, which had nearly 57 years of continuous activity behind it, was to embrace every form of genuine co-operation throughout the world. Its members formed 55 organizations in 31 countries, the combined membership of the affiliated organizations being over 100 million. Its contribution to democracy lay in "its power to develop in all sorts and conditions of men the power to manage their own affairs and to take their economic destinies into their own hands." Was it, he asked, a mere coincidence that the countries having a stable parliamentary democratic form of Government were those most successful in the Co-operative Movement? India, having an eighth of the aggregate membership of the International Co-operative Alliance in its societies, was in a position to exert by her example a good influence on other Asian countries and it had long been the hope of the Alliance to have a Regional Secretary for South-East Asia.

Mr. Watkins, tall, clean-shaven, business-like but friendly, received his interviewer cordially. He was asked at the outset how successful the International Co-operative Alliance had been in attaining its aim of being universally inclusive.

All types of co-operation were represented in the Alliance, he said, but the balance of types, as well as of national representation, was rather lop-sided. Consumer organizations still formed the biggest element, and the European co-operative organizations were the most prominent in it.

Were there any countries not under a parliamentary democratic form of Government which had co-operative organizations affiliated with the Alliance ?

Several, including Russia, Czechoslovakia, Hungary, Bulgaria and Roumania. The Baltic countries, formerly represented, had been absorbed in the Soviet Union. The Centrosoyus (Central Union) in Moscow, which had joined the Alliance many years before the 1917 revolution was still affiliated with it.

Was any genuine co-operation possible under a totalitarian Government ?

The Nazis had suppressed the co-operative societies in Germany and in Czechoslovakia when its independent political status disappeared. Mr. Watkins had himself been nearly four years in Germany since the war, as adviser to the Control Commission on the reconstitution of the co-operative societies in West Germany. There were at present 1,600,000 members in the consumers' societies there, and an annual retail turnover of 1,000 million (American terminology : one billion) marks. The agricultural side of the Co-operative Movement there had also been revived and a State Bank for co-operatives set up in West Germany in 1949. The " German Co-operative Credit Institute " had formerly been operated from Berlin.

Japan also went out of the Alliance in 1940, but was now back in it, the Japanese consumers and agricultural co-operative having been readmitted in January 1952.

The problem of co-operation in countries with State control of societies had been studied by the Executive Committee of the Alliance for three years and had been settled, Mr. Watkins said, before he took office as Director last June (after more than 30 years in the Co-operative Movement, beginning with his serving as Tutor in the Co-operative College at Manchester).

The rules for the affiliation of member organizations had been given a precise interpretation which insisted on the freedom of the body applying for admission from all political or other pressure. Because of certain changes brought about by the Communist Government in Poland, the central consumers' co-operative organization of that country, seeking readmittance since the new rules were promulgated, had been turned down. It had been deemed necessary to treat such a reconstituted organization as if it were a new applicant ; but the interpretation had not been made retroactive. Hence co-operative organizations in other " Iron Curtain " countries were still members of the Alliance.

The rules as now interpreted, however, provided that an affiliated

organization must effectively govern itself, with no privileges or extra rights in the hands of representatives of Government, political parties, or any other non-co-operative group. Coercion confused the whole use of the term.

Asked to what extent international trading was done under co-operative auspices today, Mr. Watkins said that the International Co-operative Trading Agency, which had existed before the war, had been reconstituted after its close and was still in business. It was, however, confronting innumerable difficulties, such as exchange controls, quota restrictions, State marketing organizations, etc., which had checked its expansion. An International Co-operative Petroleum Association had been formed in 1946 for trade in oil and petrol, etc., bringing into affiliation a number of national wholesale societies in the oil trade. It did an increasing amount of business, but not between the two power blocs, which were largely independent of one another.

Asked how the benefits of the Co-operative Movement could be extended to large social groups ineligible for co-operative membership because of lack of credit worthiness, etc., Mr. Watkins questioned whether its benefits, other than indirect ones, could be extended below a certain poverty line. Experience in certain under-developed countries seemed to indicate that before people became fit for co-operative credit certain preliminary work had to be done with them. In Britain especially, the women in the Co-operative Movement had become greatly concerned about half a century ago that the Movement was not serving the poorest. It had, however, become clear that in the case of many poor people, living from meal to meal, hardly even from day to day, the very notion of economy was not there. Remedial action on the part of the State had to precede their taking advantage of co-operation. The women of the Co-operative Movement had played a great part in the agitation which had paved the way for the passing of minimum wage legislation.

Co-operation, Mr. Watkins soliloquized, was but one element in a much bigger problem. There were dangers in ascribing to it virtues which it did not possess and asking it to take on tasks which it ought not to be asked to take on. The first job of the co-operators, he held, was to practise co-operation. If they did that properly, then the benefits would spread beyond the confines of the societies. An effective Co-operative Movement would in itself increase prosperity. It was a mistake to force the growth of co-operative institutions beyond what was natural to them, though, as he had remarked at the opening session of the Congress the previous day, *laissez-faire* was "not only dead but damned." There were countries where, but for Government initiative and support, it might have taken several generations for the people to

discover the modern co-operative ideal and to master its methods for themselves.

In the century of the Co-operative Movement's existence, the attitude of the State had been completely changed. When it had started, free enterprise had been the accepted doctrine. Now the democratic States had taken on responsibility for welfare. In that framework, where did co-operation fit ? Self-government, self-help and self-responsibility for welfare did not have to be crushed out. It was necessary that they be preserved in the new set-up of the State. It had been a mistake to by-pass the co-operatives altogether in Britain's post-war housing programme, depending instead wholly on the municipalities, when the best housing projects between the wars on the continent had been those of the co-operative organizations.

As to the relations of the United Nations with the Co-operative Movement, Mr. Watkins said that the International Co-operative Alliance enjoyed consultative status in Category A of Non-Governmental Organizations. It took a close interest in the Economic and Social Council and the various Commissions and Committees, and was watching very carefully the new *ad hoc* Committee on Restrictive Business Practices, which had met first in January 1952. Such practices as those of trusts and cartels did hinder the growth of international trade and the improvement of standards of living. International control and regulation of their division of markets, etc., was greatly to be desired. Their activities and permanent collusion were in a different category from the banding together of middlemen against co-operative societies, which the latter took as all in the day's work.

He did not feel that a Commission of the United Nations on Co-operation was needed. The present arrangement, providing for the expression of views by the International Co-operative Alliance and other Non-Governmental Organizations, and collaboration with them in technical problems, gave an advantage comparable to the effect of two Chambers in the Legislature, the Non-Governmental Organizations representing the direct voice of the people in the United Nations' councils. The big problem of the Alliance was the attainment of cohesion within itself. The chief thing was to get people to think internationally on their problems. It was for its member organizations to work for the education of their members in international thinking.

Asked whether it was not unfortunate that today the Rochdale ideals had been to a large extent set aside and self-interest had become the dominant interest, Mr. Watkins felt that self-interest had always been prominent among the motives for co-operative effort; those who worked purely for ideals had always been a minority. Co-operation assumed that self-interest and the social interest could be reconciled. It was, however, important to maintain the nucleus of idealistic and far-seeing people in the Co-operative Movement. That was an educational problem of the Movement, one of whose real functions was to train the common people to work in ever wider and more effective associations.

NEW BOOKS AND OLD

PEACE AND CO-OPERATION *

It is a weakness in us that we so often leave the expressions of gratitude, affection and admiration to be written in obituary notices. It is all the more gratifying, therefore, when during a man's lifetime, his friends combine to celebrate his work and his contribution to life. We can welcome without qualification this souvenir volume, prepared by his colleagues of the former All-India Village Industries Association at Maganvadi, Wardha, and presented to Shri J. C. Kumarappa on his 60th birthday.

J. C. Kumarappa belongs to a Christian Indian family which has rendered conspicuous service to its day and its nation. His own contribution covers a wider field, for the cause which he has made his own, the Economics of Peace, is a matter of vital concern to peace lovers all over the world. The editors are concerned to advocate the work rather than to praise the man, yet his personality shines through all that is here recorded. Many who have never met him will learn through reading this book why he is so greatly loved and why his work has such great influence.

The volume is divided into five parts. The first contains a series of biographical sketches, the first of which, by his sister Mrs. E. S. Appasamy, has a special appeal as showing the rock from which he was hewn and illustrating again how true it is that the boy is the father of the man. The second contains extracts from Kumarappa's speeches and writings, well selected from the mass of available material and illustrating his wide range of interests and his ablity to bring his mind to bear constructively on all manner of problems. This section would be improved by a full list of all that Kumarappa has written. It also compels a reflection on how much the common people have missed through his inability to express himself in one of the mother-tongues of India. The third part consists of eight essays on various aspects of the creative revolution in which Kumarappa played an important rôle. The fourth, of ten similar treatments, of the way in which his life and thought shed light on various current problems. Finally we have a number of reminiscences and tributes provided by six persons who had intimate touch with him at different points and in various crises. Herein also the evaluation of the man and his work by one of the few non-Indians who have had the privilege of contributing is of particular value.

Kumarappa's life was not a circle described from one centre but an ellipse drawn from two foci—Jesus and Gandhi. He followed his Lord and his leader with a singularly pure devotion. He dared to take Jesus at His word and had no patience with those fellow Christians who seemed to him to let

* *The Economics of Peace: The Cause and the Man.* Edited by S. K. George and G. Ramachandran. (Gram Udyog Vibhag. Akhil Bharat Sarva Seva Sangh, Wardha. 378 pp. Illustrated. 1952. Rs. 10/-)

circumstances determine the pattern of discipleship and so, in his view, undermine the Lord's authority. In this connection the evidence given in the book of his clashes with the leaders of "official" religion are very revealing. His early association with the freedom movement led by Gandhiji cost him much, but he never swerved from his conviction that Gandhiji was right.

He still believes this and remains one of those faithful to the Gandhian ideal in the new circumstances in which the earlier type of Gandhian action is no longer necessary. He rejoices in India's freedom but is clearly asking: "Freedom for what?" To search for the answer to this great question he is still giving himself. In his central belief that economic offices are bound up with the moral and the spiritual he is making a great contribution to the foundations of peace, and those who share his views can be thankful that he has the opportunity to wield his influence on wider fields than before. He has a great reverence for personality and, unlike some reformers, cares not only for mankind in the mass, but also for the individual man who can be fearful and hungry and who bleeds when you prick him. Hence for Kumarappa the great enemy is exploitation in any form.

We can be grateful to the editors and the contributors for giving the world this faithful account of a great Indian and a sincere Christian; and in so doing for clarifying one very important issue in the causes of war and the hopes of peace.

It is a handsome volume, appropriately printed on hand-made paper, though it is not stated whether or not this comes from the mill at Maganvadi. The many pictures add value and interest.

MARCUS WARD

World Peace and Rabindranath Tagore. By K. CHANDRASEKHARAN, M. A., B. L. (Transaction No. 8, The Indian Institute of Culture, Bangalore. 13 pp. 1951. Re. 1/-)

Shri Chandrasekharan's thesis is that for Tagore, as for Gandhiji, peace is not to be won merely by the manœuvrings of superficial international politics. Peace in any sphere is to be won only by the appropriate mental and spiritual discipline, by "soul-force" dedicated to that end. In this attitude, and in his "lifelong *tapas* for the dawning on the world of a higher consciousness in its international relationships," Tagore is, as the writer points out, true to the central cultural tradition of India. For this tradition is inspired by a vision of the unity of being, which embraces in a magnificent harmony not only the whole of various humanity, not only the entire animal and vegetable kingdoms, but also all creation, living and non-living, in "the three worlds." The spirit of a hard, arrogant and narrow nationalism is harshly alien to this tradition, and Tagore did battle against it all his life.

Shri Chandrasekharan rightly stresses the fact that the result of this catholic outlook is not the belittlement of man but the preservation of man's true dignity. Tagore saw, far earlier and far more clearly than most men have seen even today, the essential connection between the false values of aggressive national totalitarianism and the regimentation of humanity and the mechanization and debasement of social relationships. One might add,

though the writer does not do so, that in their insight into the sinister threat of a mechanical society, Tagore and Gandhi are essentially in agreement; the warning which both these giants of our age have uttered is of great significance to mankind, and should not be obscured by any negative insistence on their differences of approach and emphasis.

Interesting passages in the essay refer to the apparent inconsistencies in Tagore's attitude. He hated the narrow spirit of national pride and the inhuman wars to which it led: he was deeply moved by the nobility and selfless courage which those same wars called forth. As a teacher with a message to proclaim he would burn with prophetic zeal: then, as a poet, he would turn away from social responsibility to give himself wholly to the vision of beauty which shines in his songs. The author might have added a third contrast—between the poet's hatred of jingoist national*ism* and his deep affection for his own motherland. The richness of Tagore's universalist vision is not fully seen unless we realize how passionate a love of Bengal and how true a devotion to his Indian heritage is included within it. Altogether, it seems a pity that the analysis of the creative tensions which may exist in the mind of a genius between complementary aspects of truth, each vividly realized, was not carried further. Shri Chandrasekharan quotes the pregnant phrase कविः क्रान्त-दर्शी and leaves it at that—yet perhaps this is the centre and soul of his theme.

The tasks of world peace concern us all. It is to be hoped that this short essay will prick its readers on to renewed study of the thoughts of the poet-seer which may help in these tasks.

MARJORIE SYKES

The British Co-operative Movement in a Socialist Society. By G. D. H. COLE. (Geo. Allen and Unwin, Ltd., London. 168 pp. 1951. 12*s.* 6*d.*)

This is a Report written for the Fabian Society by a prominent British Socialist uncommitted to nationalization as a universal formula, a believer in the Co-operative Movement but keenly critical of its limitations. Professor Cole's work was highly topical when published. His boldly conceived proposals for the gradual supersession of capitalist enterprise in many lines by Co-operative Societies and the "Mutuals" of his devising would, however, seem to have been removed for the present, by the recent General Elections, from the category of practical politics.

The book is not free from controversial elements; the reviewer regrets especially his readiness to jettison "voluntarism" in Co-operation. But a book that would command unanimous agreement would hardly be worth writing, and Professor Cole's views are not extreme; he is tolerant of capitalist enterprise around the edges of even retail distribution. And he considers many lines of production unsuited to full nationalisation.

If the work fulfils no other purpose in the present political context, it should arouse Co-operators to self-analysis and self-energization, in the light of Professor Cole's forthright and rather devastating evaluation of the limitations and positive defects of the Movement at the present time. Its weaknesses are alleged to include lack

of enterprise, apathy of members and an undemocratic attitude towards its own employees.

The author's supplementary proposal for retail and wholesale "Mutuals" with many of the features of Co-operative Societies but offering these wholesome competition until the Mutual Societies become Co-operatives themselves deserves careful consideration by planners of any Socialist economy.

E.M.H.

Four Thousand Million Mouths. Edited by F. LE GROS CLARK and N. W. PIRIE. (Geoffrey Cumberlege, Oxford University Press, London. 222 pp. 1951. 12*s.* 6*d.*)

People throughout the world are increasingly aware of the food problem. This book has several chapters by different authors, on various aspects of the problem. Although written for Britain this book has helpful suggestions for interested people in India. One writer refers to the "wrong men" working at these problems. One might say that the wrong men wrote this book. I am not suggesting that these authorities are not capable in their own fields, but often I feel that scientific values are given precedence over human values. For example, hybrid seeds are recommended. I believe I am right in stating that some raise the question of the nutritive value of such specialized foods. In any case, it would have been well to have had at least some writers point out the importance of taking note of food and human values. Perhaps this is what is meant when one author writes:—

> We are all peddling our remedies for the desperate plight of mankind, but I think that we biologists could do a great deal more than we are allowed to do—given an environment in which creative work could flourish. But almost any biologist will tell you that he does not have such an environment and he is prepared to tell you why.

Why are we not told why the environment is not right? I, at least, have a suspicion that big business interests all too often interfere where their profits are concerned.

Nevertheless there is much to be learned from this book. It should stimulate further thinking and study. For example, in India we could do much more in "harvesting the waters," "improving the milk supply," "growing healthier crops," "conserving the soil" and "manuring for higher yields." This book will have been helpful if it stimulates us to further planning and work.

R. R. KEITHAHN

Kingdoms of Yesterday. By SIR ARTHUR CUNNINGHAM LOTHIAN, K.C.I.E., C.S.I., LL.D. With a Foreword by COMPTON MACKENZIE. (John Murray, London. xiii + 228 pp. Illustrated. 1951. 21*s.*)

The integration of over 500 princely States into the Indian Union was regarded by many in India as the greatest single step to be taken after independence was achieved in order to lay the foundations of India as a modern nation. Judged by any standards for constitutional advance, it was a colossal undertaking and it was carried through smoothly and peacefully with the two single exceptions of Hyderabad and Kashmir.

Sir Arthur Lothian, who served his country in India from 1911 to 1947, calls his book of reminiscences *Kingdoms of Yesterday*, and immediately strikes the wistful note. He had the good fortune to be concerned at some

time or other in the domestic affairs of many of the larger States, completing his career as Resident British Minister in Hyderabad. When he is recalling his personal experiences with princes and maharajahs, the investigation and settlement of local or inter-State disputes and quarrels, and his impressions of India and her peoples, culture, religion and social customs, he is in a happy frame of mind. He enjoyed his career in the Political Department of Government, "but alas!" as he says, the Service "has now vanished into the limbo of the past."

His narrative contains no sensational revelations of secret history during the 38 years he brings into review. It is a placid tale of incidents and events seen against a largely mediæval background by a man who believed sincerely in Britain's civilizing mission in Asia.

In a Foreword, Compton Mackenzie describes the book as a "vivid picture of a life which has already passed into the magical immensity of what was once upon a time." We cannot share either the author's or Mr. Mackenzie's nostalgia for bygone glories, but it is pleasing to know that he, like so many other Englishmen, often found peace, beauty and happiness during his long service in India.

The chapters on Hyderabad, to which Sir Arthur went as political adviser in 1942, already wear a thin coating of historical dust since they, like the rest of the book, were written in 1948, before Hyderabad joined the Indian Union.

SUNDER KABADI

Indian Summer. By WILFRID RUSSELL. With a Foreword by the EARL OF SCARBOROUGH. (Thacker and Co., Ltd., Bombay. 250 pp. Illustrated in colour. 1951. Rs. 11/8; 17*s.* 6*d.*)

This book with a somewhat misleading title will be of absorbing interest to all students of the Indian scene during the rapid change over from British rule to independence. It covers the three years from December 1945—the most dramatic period in the recent history of India. Mr. Russell belonged to the grand tradition of British captains of industry who contributed greatly to the development of India's natural resources while incidentally amassing fortunes for the shareholders of their concerns. This intimate picture of a fateful epoch shows his keen powers of analysis and his ability to feel the pulse of the various elements in India's national life. Mr. Russell cannot free himself from the familiar prejudices of his class; he looks back with nostalgia to connection with a century-old firm in the golden days when an English business magnate could do his beneficent work of developing the industrial potential of the country while playing the amiable *grand seigneur*. He cannot conceal his instinctive shrinking from the new politically conscious class of lawyer politicians and the "colourless intellectuals" in homespun and white caps; but on the whole this is a very readable and enjoyable publication.

D. GURUMURTI

Studies in Political Philosophy. By P. N. MASALDAN. (Hind Kitabs, Ltd., Bombay. 99 pp. 1951. Rs. 3/-)

This is a small handbook offering brief introductory discussions on some of the fundamental theories of political

science current at the present time, such as democracy, utilitarianism, idealism, individualism and anarchism. The exposition is simple, clear and non-technical and will be useful as a first introduction to students and general readers. But there is a good deal of overlapping and there are some serious omissions, such as totalitarianism of the Nazi-Fascist and the Russian-Soviet types, as well as democratic socialism. In fact, what is omitted is more vital to the life of the present day than what is discussed. The redeeming feature of this effort is the list of reference works given at the close of each chapter. They are standard works.

M. A. VENKATA RAO

RELIGION AND RELIGIONS

Religion as a Quest for Values : The Stephanos Nirmalendu Ghosh Lectures, 1945. By A. R. WADIA. (University of Calcutta. 208 pp. 1950. Rs. 5/-)

These lectures on Comparative Religion, delivered by Prof. A. R. Wadia before the Calcutta University, discuss Power, Beauty, Truth, Love, Goodness and Holiness. The lectures aim at reaching "the root of the religious problem," and "to bring out the best in all religions." What we have is a very readable book on the history and philosophy of religion, revealing the author's deeply human and religious convictions. Professor Wadia, while giving these lectures, has felt, he says, as if "on a pilgrimage to places rendered sacred by the footsteps of the great Prophets and teachers of mankind."

Professor Wadia's survey of religion brings out three broad types. He says of the orthodox type:—

> If religion has come to have a bad odour about it, it is entirely due to the excess of this type. The more we can do without it, the better it will be for humanity and for religion. The day will be happy indeed when there will be no priests to fan the flames of fanaticism, and fanaticism will only figure in histories as a relic of human folly. The second type at times gets lost in a merely emotional frenzy, but it is the main source of religious inspiration and the world would be poorer without mystics. The third type as the servants of humanity will always make religion a priceless treasure of humanity.

Professor Wadia sees "in the pursuit of science a new religion: a life devoted to the unravelling of the secrets of nature." "The great monotheisms," he writes, "have inherited a spiritual and moral fervour that makes one religion as good as another. If so, Professor Wadia's conclusion is that "all conversions from one great religion to another reduce themselves to an absurdity." Many will profoundly agree. Religion is not merely the Quest for the eternal life but "what we make of our life here and now by creating greater and greater harmony and understanding among ourselves." "The lover of God must also show himself a lover of mankind." The book is dedicated to Professor Radhakrishnan.

N. A. NIKAM

Mystics and Mysticism. By P. N. SRINIVASACHARI. (Sri Krishna Library, Madras 4. 451 pp. 1951. Rs. 8/-)

Professor Srinivasachari of Madras, perhaps the leading exponent in English of Ramanuja's philosophy of the Vedanta, says that this 11th book of his completes his plan of expounding the essentials of Visishtadvaita so as "to restore the balance in Indian phi-

losophy...now overweighted on the side of Advaita."

It surveys mysticism in Europe and India, giving thumb-nail sketches of the principal mystics. The author rejects false mysticism, but defends the value of genuine mysticism. He offers a positive interpretation of the mystic experience not as destructive of individuality but of the sense of self—a widely supported view. He maintains that the main stream of mystic experience in India has been sustained by the positive type of Vedanta represented by Ramanuja.

The main interest of this book centres in its fascinating account of the principal mystics of the Vaishnava and Saiva *bhakti* movements from the early Christian era till the 18th century. The literature of these movements of South India is written in Tamil and its acceptance by some Vedantic teachers as taking equal rank with the Veda is an example of synthesis and assimilation, of the fusing of regional cultures and racial elements characteristic of the Aryan heritage of India.

Professor Srinivasachari brings out that the religion of *bhakti* is wholeheartedly humanistic and democratic: potters, barbers and other low-caste people were accepted in the Saiva sect as leading devotees.

The work traces the influence of Ramanuja (and Madhva incidentally) on the teachers of the North and West, but is weak on the mystic movement in Karnataka.

M. A. VENKATA RAO

Vedanta for Modern Man. Edited with an Introduction by CHRISTOPHER ISHERWOOD. (Harper and Brothers, New York. 410 pp. 1951. $5.00)

Vedanta for Modern Man is a useful book for the general reader who, not deriving happiness and peace of mind from the great "advances" in science and civilization, wishes to know the nature of true happiness and the method of obtaining it.

The "modern man" belongs to both the East and the West, and not, as the book here and there suggests, to the West alone. The East is no longer awake only to the spiritual life and unmindful of material progress. The modern man finds himself in the midst of the "progress" which science and civilization have made and yet feels frustrated by a sense of aimlessness. Considering that religion was essentially other worldly, modern man had wanted to make man, with all that he contained of good and evil, the centre of culture and civilization. This uncritical humanistic endeavour has given man power adequate to express the evil in him, but the very humanistic values, which it had been desired to uphold, are being threatened. The problem of our present culture and civilization is: How is man to be controlled? If science is indifferent to the good and the evil in man and can serve either, then what present-day civilization needs is not so much to put a stop to scientific progress as to invent effective controls for the evil in man. This means that Humanism has now to become self-critical and that a new religion has to be brought into being, based upon the rational and psychologically correct understanding of human nature, so that man may know how to curb his selfishness. When the individual controls the evil in himself, the evil in society will thereby be controlled. This would involve a revision of both tradi-

tional ethics and religion.

"Modern man" will not accept any solution that clashes with science and reason. Traditional dogmas and creeds suggest solutions not amenable to rational understanding, being based on a revelation unverifiable by ordinary human beings. Such religions are not merely irrational, they are not universal.

The peculiar usefulness of Vedanta for the modern man lies in its insistence that the hard knot of the ego—which becomes the harder, the greater the opportunities provided by science and grasped by man for pursuing selfish interests—has to be loosened. Whether this impersonalization is to be achieved by devotional surrender to God or by dissolution in the impersonal Brahman is a secondary question: Vedanta describes both processes. But, if God or the Divine is within the hearts of men, it is not *imageless* worship (p. 5) that is required so much as *inner* worship.

P. T. RAJU

Indian Thought and Its Development. By ALBERT SCHWEITZER. (A. and C. Black, Ltd., London. 272 pp. 1951. 15*s*.)

It is impossible to clear, in a brief review, the delicate misunderstandings of Indian thought here. What, for example, is the basis for the inference that, since *ahimsa* means non-injury, it means *non-action*? Schweitzer admits that the *Gita* is for action; but thinks that Shri Krishna "never means more than the exercise of activity dictated by caste." In the *Gita*, caste is the basis of an ethico-socio-economic structure; its opposite is chaos. Therefore a man should carry out the duties of his station in life. We talk now of "Fundamental Rights"; the *Gita* lays down "Fundamental Duties." The moral problem at the root of modern social disorder is the failure to carry out willingly just such duties.

The fundamental distinction made in this book is between "World and Life Affirmation" and "World and Life Negation." Schweitzer's definitions of these terms are too broad, *e.g.*, "World and Life Negation" is regarding existence as experienced in oneself and as developed in the world as "something meaningless and sorrowful," which leads to one's mortifying one's will to live and renouncing all effort to improve conditions. It is impossible to cite a Philosophy in India or elsewhere in the East in illustration of this definition.

Buddhism is often misunderstood as a philosophy of the "World and Life Negation" which is inconsistent with an active ethic. But as Bhikshu Sangharakshita points out in THE ARYAN PATH for February 1952, Buddhism does not stop at the universality of suffering but goes on to enunciate the Second Truth of the Cause of Suffering, the Third Truth of its Cessation, and the Fourth Truth of the Way to its Cessation. What we really have to get rid of is not suffering but the imperfection which suffering warns is there.

In spite of all the efforts at social amelioration, for reforming the world we have to begin with the individual.

Schweitzer exalts ethical mysticism, as "reverence for all life," which is Love, over the mysticism of Identity. But "ethical mysticism" is justified by the Upanishadic *Tat tvam asi*. Schweitzer thinks *Tat tvam asi* a mere deduction from the doctrine of the "universal soul-in-all-individual-souls."

But the relation is misunderstood; it is not "*in*" but "*is*"; the Universal Soul *is* the individual soul.

While mankind everywhere has more or less the same experience of Universal Truth, due to habits of thought, associations of language, personal preferences, etc., we put a veil over what we seek and distort the Truth. These attempts at right understanding of each other's philosophy and culture must go on and the reviewer welcomes this reprint of Schweitzer's book but hopes that "people in Europe," for whom the book was written, will be tempted to go behind the "veil."

N. A. NIKAM

Bṛhadyogiyājñavalkyasmṛti. Edited by SWAMI KUVALAYANANDA and PANDIT RAGHUNATHA SHASTRI KOKAJE. (Kaivalyadhāma S. M. Y. M. Samiti, Lonavla. 24+249 pp. 1951. Rs. 10/-)

Swami Kuvalayananda, the Founder-Director of the Kaivalyadhāma of Lonavla, has been carrying on his work in the field of yoga in diverse ways, but in a quiet manner, for the last quarter of a century. The education in yoga practices, the scientific value of which has been now proved by Swamiji and his confrères in India, has attracted men of thought and learning to his quiet Ashram near Poona.

Side by side with a practical study of yoga Swamiji has been carrying on scientific research in yoga with a band of highly qualified scholars who have devoted their lives to this sacred work. Recently Swamiji has opened a college of Indology in his Ashram for the study of Indian culture and philosophy, with special reference to yoga, on both its practical and academic sides. A study of Indology in general is, of course, essential for understanding yoga in its correct perspective.

The academic study of yoga involves necessarily the publication of critical editions of those yoga texts which have survived during the last 2,000 years of Indian history. These texts are the very basis of yoga theory and practice, which have given solace to ailing humanity in all ages of India's chequered history.

This is one of these yoga texts, for the first time critically edited by Swamiji and Pandit Raghunatha Shastri Kokaje, a member of the staff of the Kaivalyadhāma whom we already know through his critical writings. The influence of this text on subsequent writers (from *c.* 800 A.D. onwards) has been pointed out by the editors in their Introduction. The foot-notes contain variants from the two MSS. on which the edition is based and also point out portions of the text quoted by subsequent authors. The author of the present text appears to be identical with the Yājñavalkya, who composed (according to Dr. P. V. Kane between 200 and 700 A.D.) the celebrated work on *Dharmaśāstra, viz.*, the *Yājñavalkyasmṛti.*

The latter half of the edition contains critical notes in Sanskrit and elaborate appendices which enhance the value of this edition for textual and historical research. We congratulate both the editors upon this laudable piece of work executed with so much care and caution and hope that they will give us critical editions of other important yoga texts in the years to come.

P. K. GODE

Gita Meditations. By T. L. VASWANI. Vol. I. (138 pp. 1951. Rs. 6/- or 9*s.*); *A Prophet of the People.* By T. L. VASWANI. (74 pp. 1951. Rs. 2/8 or 4*s.*) (Gita Publishing House, Poona)

T. L. Vaswani, mystic and humanist, reveals in his appealingly simple and homely way the shining thread of his own life's meditation in these two little books. He teaches that love of the Divine shown in the service of fellow-men is the secret of true life. To quote from *Gita Meditations:*

> *Karma*, the Gita teaches, is *yagna*, is sacrifice to the Eternal, is love offered to the Lord ....Whatever you do and wherever you work,—in the field, the loom, your factory, your school, your office, your shop,—your daily life is your temple: and you are your priest: you, too, are the offering, the holy hymn, the Fire of Sacrifice!

Guru Nanak is the Prophet; and Vaswani interprets his songs. Nanak sings:—

> In the heart is God: why seek him elsewhere?
> Truth is higher than everything:
> But higher still is true living.
> Not in repeating *mantras* is religion,
> He who sees the One in all is religious.

These little books teach the Unity of God, the Brotherhood of Man.

E. T.

The Art of Life in the Bhagavad-Gita. By H. V. DIVATIA. Foreword by B. G. KHER, Chief Minister, Bombay. (Bhavan's Book University No. 2, Bharatiya Vidya Bhavan, Bombay. 179 pp. 1951. Re. 1/12)

The culture of a people is enshrined in its literature and the books that count most cover the religion and philosophy of the masses, *e.g.*, the *Bible*, the *Koran* and the *Gita*. The *Bhagavad-Gita* has governed the lives of the Hindus for centuries. It is considered by many to be their sacred duty to read or recite it daily. The present volume, by Harsidhbhai Divatia, is a book of unusual merit. The author has been an eminent judge and jurist, as also a successful administrator and is at present Vice-Chancellor of the Gujarat University.

The book is not a commentary but a series of independent essays, expounding the modern problems of philosophy, religion and science, as they affect the daily life of the common man. The author has no preconceived religious views to explain, but, as one who has undergone a systematic training in philosophy, both as a student and as a professor, he is a searcher for Truth and seeks to find the laws behind the Universe. He has not only reviewed the philosophy and religion preached in the *Gita* but has examined them in the light of modern science.

As a practical philosopher, he comes down from the dizzy heights of epistemology, cosmology and metaphysics to a simple code which he calls "the art of human life." Without giving elaborate quotations from the original, the author has succeeded in presenting the reader with his interpretation of the Hindu view of life. He has ably explained the doctrines of *karma* and *maya*, which are among the stumbling-blocks to the educated Hindu trying to live a life of progress in the modern atomic age. With a vigorous freshness he condemns the false prophets of the fatality of action and of the unreality of the world and insists that not only in the world of reality but also in disinterested and continued action lie the happiness and salvation of mankind.

The author's theory of Supreme

Cosmic Power in the Universe, working through moral laws without the necessity of a personal God, envisages the salvation of the human race on the physical and moral planes through disinterested service of the individual for the common good and through an inner religion based on non-attachment to the material side of life. At the same time, he is not afraid of religion but advocates religious instruction based on the general principles of the natural and social sciences, as leading to the discovery of the laws which govern not only the physical world but also human relations. At a time when, on the one side, it is considered fashionable to be irreligious and, on the other, international institutions of the type of Unesco are pursuing the ideal of the collective progress of humanity, Mr. H. V. Divatia's book will be helpful. It makes an original contribution to the humanistic philosophy of life.

P. G. SHAH

Jupji : The Sikh Prayer. Introduction and Translation by KHUSHWANT SINGH (Royal India, Pakistan and Ceylon Society, London. Publishing Agent, Arthur Probsthain, London. 23 pp. 1951. 3s.)

A new faith with few followers must have had a vital core to have come between two already-established faiths, each with an immeasurably larger following, and, far from having been eclipsed or absorbed by them it retained its identity intact and left its mark upon both. Mr. Khushwant Singh, in his scholarly monograph, shows how the Bhagta philosophy arose in India in the 15th century as a dissenting movement, a protest (basically akin to the religious reformation in Europe) against the dogma, ritual, confusion and intolerance which had grown out of the centuries-old clash between Hinduism and Islam. He shows how, by steady insistence upon a return to the simple first principles of personal ethics, the authors of the teaching won the respect and increasingly the adherence of many followers of the older faiths; and how a leader arose in the person of Guru Nanak, who gave a particular religious form to a movement which initially had been a plea for a return to commonsense. So Sikhism arose and became through the centuries enriched by a succession of Gurus, a line of men who were the acknowledged authors of the *Granth Sahib*, the Sikh scripture; and who were emphatic in declaring themselves to be only men, teachers "with guidance" no doubt, but in no other sense having a claim to divine authority. Mr. Singh has translated into English, Jupji—The Morning Prayer of the Sikhs, a poem of authentic spiritual insight. In his Preface he writes of Guru Nanak that, "what he said was eminently well said." It is a statement which this reviewer would make about Mr. Khushwant Singh's own writings.

CHARLES J. SEYMOUR

Muhammadan Festivals. By G. E. VON GRUNEBAUM. (Henry Schuman, Inc., New York. 107 pp. Illustrated. 1951. $2.50)

The festivals of a Faith are for a large majority of its votaries only a dramatic version of its fundamental psychological-cum-cultural concepts. The author, an acknowledged authority on Islamic and Arabic culture, has described and insightfully interpreted the principal celebrations

of the Muhammedans under the headings: "Prayer and the Friday Service," "Pilgrimage," "Ramadân," and "The Tenth of Muharram." Another chapter deals with "The Prophet and the Saints." Islam, being a layman's faith and having no priestly class, had originally only a two-item festal calendar—the Pilgrimage and Fasting in Ramadân, or rather the feasts which followed both—but later more items were added as foreign ideas filtered through and an attempt was made at "the reintegration of pre-Islamic religious patterns." Illustrations and bibliographical notes and references enhance the value of the book.

G. M.

John Bunyan: The Man and His Works. By HENRI TALON. (Rockliff Publishing Corporation, Ltd., London. 340 pp. 1951. 25*s*.)

This is a full-length and fully-documented study of Bunyan's life and works by a French Professor of English Literature. Originally written in French, the book has been ably translated into English by Mrs. Bernard Wall with the author's co-operation.

The author's intention in the original work was to show his Continental readers that to understand Bunyan was to penetrate the spiritual significance of Puritanism which has had a profound influence on the Anglo-Saxon mind. "Bunyan incarnates the Puritan spirit at its best and most durable." The man and his works are set against the background of Puritan England of the 17th century, with its virile and impassioned faith, its Biblical literalism and its stern moral demands. Bunyan's indebtedness to his predecessors and his contemporaries, both as a writer and a preacher, are admitted, while his originality and his artistic genius are well brought out. A very penetrating study is made of Bunyan's autobiography, *Grace Abounding*, to show how far his confessions have been coloured by his later beliefs. This section, as well as the whole book, shows an amazing knowledge of everything that has been written of Bunyan and yet an independence of judgment.

Bunyan's other works too, especially the *Pilgrim's Progress*, are studied in great detail and with penetrating insight. While the author has nothing to detract from the high praise that has deservedly been showered by all on that literary and religious classic, he regards the high esteem in which some of Bunyan's other works, particularly the *Holy War* and the *Life and Death of Mr. Badman*, are held as testifying to the generosity of readers rather than to their critical faculty.

A thorough and scholarly study, this will long hold its place as a standard work on the subject. Its value for all lovers of Bunyan is increased by the inclusion of reproductions of 18 illustrations from the first to the latest editions of the *Pilgrim's Progress* and a portrait of Bunyan as frontispiece.

S. K. GEORGE

The Wisdom of the Talmud: A Thousand Years of Jewish Thought. By RABBI BEN ZION BOKSER. (Philosophical Library, Inc., New York. xx+180 pp. 1951. $3.75)

The Talmud or *Teaching* is the great commentary on the oral tradition of Judaism written by the Rabbis in the early centuries of the Christian Era but gathering up so many earlier sources as to justify the subtitle of

this study—*A Thousand Years of Jewish Thought.* The historical background and environment of the Talmud are clearly set out in the first part, giving the reader what is in effect a useful and succinct account of later Judaism.

It is probably true that the interpretations of the Rabbis were influenced contrariwise by the exaggerated Christological exegesis of the Old Testament by the early Christian Fathers. This may account for the very rough handling to which the Talmud has been subjected at Christian hands, and very often at the hands of those who had left the Synagogue for the Church. The author deals with this unhappy business in a spirit of gracious restraint but it may be allowed to a Christian reviewer to make some small atonement by confessing that the use of the Talmud as an instrument of anti-Semitism, from Donin to Hitler, makes a story at which Christians must hang their heads in shame. There is good reason to follow the advice of the Christian Hebraist, Reuchlin: "Do not burn the Talmud, but read it," and this introduction should whet the appetite.

The Talmud represents a particular lineal development of the Old Testament and often contains an advance on its teaching. There is a school of thought which regards the Talmud as a degeneration and maintains that the Apocalyptic is the true advance, but Rabbi Bokser holds firmly to, and justifies, the view that the Rabbis were the great expositors of the scriptural teaching. Nor were they innovators. "The line of development between Bible and Talmud runs clear and unbroken. In itself a vast body of literature, the Bible was also the seed for a new process of growth." Of this the New Testament represents one alternative and the Talmud the other.

The pious Jew is ready to admit that the Talmud contains much superstition, narrowness, folly and intolerance but will protest that the faults are superficial and the merits fundamental. The survey here given is sufficient to justify the conclusion that it is on account of the latter that the Talmud retains its permanent worth both for the Jew, who orders his life by it, and the Gentile who holds it in esteem for the spirit behind it.

Rabbi Bokser has cleverly ordered his material, with well-chosen illustrative extracts, under five main heads: "Theological Elements"; "Social Ethics"; "Personal Morality"; "Jurisprudence" and "Human Wisdom." Each section has appropriate subheadings. At first glance the second section is most attractive to the general reader. Its quality may be gauged from the following quotation from the paragraph on "The Unity of Mankind." The editor begins by pointing out that the Talmudic conception of human unity is based on the Biblical doctrine of man's common origin in one man made by God in His own image, and man's common destiny. This doctrine comes to maturity in the question and answer of the Rabbis:

> "Why did the creator form all life from a single ancestor?"
>
> "That the families of mankind shall not lord one over the other with the claim of being sprung from superior stock...that all men, saints and sinners alike, may recognize their common kinship in the collective human family."

This should engender some poignant reflections in the reader's mind.

This study is not large, and perhaps

disproportionate space is given to the introductory matter, but it is adequate to show how the Rabbis developed the leading ideas of the Old Testament into a prophetic system which provides a sound basis for ethics without degenerating into a fixed code. The Talmud concentrates on first principles and suggests application. Full of the sense of the presence of God in human life, it sweeps away the false barrier between the secular and the holy and shows how all life, in home and business no less than in synagogue, can be hallowed, in relation to both God and fellow man.

The author has perhaps done less than justice to the intellectual, mystical and poetical elements of the Talmud, but he has shown why the Talmud kept alive the mind and soul of Jewry in bitter years. The style is far from modern but the spirit and the substance are not irrelevant to the present age. The author will share the reviewer's hope that the use of this excellent introduction may persuade the reader to go further and dip into the original in a good translation.

Acquaintance with this book arouses one final, and sobering, reflection. The printing has been done with an economy unusual in publications from across the Atlantic. Yet these 200 pages cost, at the present exchange, nearly Rs. 18/-. We can understand the reasons for this. Yet at such a cost how can the libraries, let alone the private scholars, of India avail themselves of American literature? The problem of communication becomes even more difficult.

MARCUS WARD

REVIEWS

The Sober Truth: Alcoholic Realities. By LINCOLN WILLIAMS. (Distributed by Edgar Backus, Cank St., Leicester. 63 pp. 1951. 6*s.*)

Briefly and clearly some of the grim facts about alcoholism are given here. It evidently cannot be known which "moderate drinker" will fall prey to this body-and-soul-destroying disease and turn into that tragic wreck, a "chronic alcoholic." Mr. Williams says that *for alcoholism there is no cure.* And yet, like the Yale University research group in the same field, he does not call for total abstinence or prohibition. Is it not sophistry to absolve alcohol from blame for alcoholism on the grounds that not everyone who drinks intoxicating liquor becomes an alcoholic?

E.T.

The Science of Tridosha: An Analysis of the Three Cosmic Elements in Medicine, Food and Disease. By B. BHATTACHARYYA. (Gotham Book Mart, New York 19, Distributors. 57 pp. 1951)

This work is original in that it seeks to apply the Ayurvedic Theory of Tridosha to Homœopathy. As the author puts it, "An attempt has been made to study Homœopathy from the point of view of the law of Tridosha."

The first chapter is introductory. The second, third and fourth chapters deal with the characteristics of the five kinds each of *Vata, Pitta* and *Kapha*. The topic is lucid enough for those already somewhat familiar with the works of Charaka, Sushruta and Vagbhatta; but readers who do not know anything of Ayurveda may find it difficult to grasp even its cogency. It would have been better if the fundamental definitions of *Vata, Pitta* and *Kapha* were more explanatory. A student of Ayurveda knows well what is meant by *Vata Prakriti, Pitta Prakriti* and *Kapha Prakriti*. But a stranger to that science may not understand the significance of "Temperament of Air," "Temperament of Fire" and "Water Temperament."

Besides, at the very outset, the author mentions as the "three components" of Tridosha, the "three cosmic elements of air, fire and water." He further adds: "These three cosmic elements are at the bottom of the macrocosm." But what about the other two elements? According to Indian philosophy—in which Ayurveda has its roots—the primeval macrocosmic elements are five, known as the *Pancha Maha Bhutas*. They are: *Pritvi, Ap, Tejas, Vayu* and *Akasha* (*i.e.*, those pertaining to earth, water, fire, air and ether). And these have their microcosmic parallels: *Pritvi* and *Ap* together correspond to *Kapha, Tejas* or *Agni* to *Pitta* and *Vayu* and *Akasha* together to *Vata*. Therefore one is at a loss to understand why the writer has not included *Pritvi* and *Akasha* among the cosmic elements.

The fifth and sixth chapters are devoted to the analysis of diseases in the light of Tridosha. Here Dr. Bhattacharyya has done well to stress the point that "all diseases cannot be labelled." He writes that:

> labelling has brought a large number of names in medical books, and this is still a continuously progressive process. It will lead to an addition of innumerable names which it will be difficult to remember even by a doctor with stupendous memory.

This is but too true. It is not uncommon in these days to find a doctor reading new symptoms into his patient's complaint, so as to fit it into the mental picture he has made of a labelled disease! Such a process naturally leads to wrong diagnosis.

The seventh chapter is particularly interesting. The twelve Schuessler Tissue Remedies and Homœopathic medicines are classified in terms of *Vata, Pitta* and *Kapha*. This could only have been done as the result of vast experience. The Doctor is undoubtedly a pioneer in this field. The late Pandit Taranath, an eminent Ayurvedist and also a Homœopath, had successsfully experimented on the same lines. He also used Ayurvedic *Rasas* in triturated potencies. But unfortunately he did not live long enough to complete his experiments in correlating Ayurveda and Homœopathy. The credit therefore goes to Dr. Bhattacharyya for the great service that he

has rendered in giving publicity to the fruits of his labour.

The eighth chapter, on the pulse, is also quite instructive, especially the table showing the different pulse-indications and their interpretation according to Tridosha.

The Ayurvedic classification of food is the topic of the next chapter. The author has emphasized the importance of the *Shad Rasas* or the six tastes—*Madhura* (sweet), *Amla* (sour), *Lavana* (salt), *Katu* (pungent), *Tikta* (bitter) and *Kashaya* (astringent)—and has categorized them under *Vata, Pitta* and *Kapha*. His list of the various articles of food along with their Tridoshic quality will be of immense use, especially to medical practitioners.

The last chapter has a fitting title—"Harmony of Cosmic Elements." The Ayurvedic Seers defined health as the harmony of *doshas* and disease as their disharmony—"*Rogastu dosha vaishamyam dosha samyam arogatha.*" (Vagbhatta) The learned author in concluding his book writes: "Harmony of cosmic elements is the most natural thing in life." This is a truth that everyone should realize; it should therefore be the quest of all to seek that Harmony of body, mind and spirit.

The Science of Tridosha is, on the whole, very educative. Medical practitioners, especially Homœopaths, are greatly indebted to Dr. Bhattacharyya for his valuable work.

G. SUMATI TARANATH

Secrets of an Author: The Truth About Writing. By PETER FONTAINE; *You Shall Have Music.* By SIDNEY HARRISON; *Browsing Among Words of Science.* By T. H. SAVORY; *The Glands Inside Us: Their Effect on Our Lives.* By JOHN EBLING. Thrift Books Nos. 9—12. (C. A. Watts and Co., Ltd., London. Each 94 pp. 1951. 1s.)

These four further volumes of the popular Thrift Books include Peter Fontaine's brightly written advice to would-be authors, on getting out a book, getting on with the publisher, and getting off with the public. It has a full (over-full?) quota of wisecracks, and, as befits the author's parentage, an Anglo-French angle. Sidney Harrison is one of the little band of stimulating and able exponents of music who have been made widely known through radio and television. *You Shall Have Music* is a most persuasive introduction to the wonderland of music. The fascination of Semantics (the significance of words) is increasingly felt today, and its devotees will enjoy *Browsing Among Words of Science*, while scientists will find their commonplaces have often a romantic origin.

The Glands Inside Us deals capably with the research into hormones and the states of disease caused by the imbalance of the intricately-related gland system. Some readers, however, will feel a repugnance at the attitude towards experiments on animals. It is sometimes said that "the end justifies the means," but how many recognize that if the means be evil some evil end is inevitably reached, not the good one desired? The right price must be paid for knowledge, otherwise it remains absent, or, like the Nibelungen treasure, brings a curse with it.

E. W.

A History of Education in India: During the British Period. By SYED NURULLAH and J. P. NAIK. With a Foreword by DR. ZAKIR HUSAIN. Second Edition, revised and enlarged. (Macmillan and Co., Ltd., Bombay, London. xxiii + 953 pp. 1951. Rs. 28/-)

This revised and enlarged edition of a book published in 1943 is of the greatest importance to all concerned with India and Indian education. It covers the whole of the British period with thoroughness, giving details of education under the East India Company, and further experiments in government-sponsored education up to the transition period of 1947. A full and fair evaluation of Lord Curzon's contribution is included and many original documents are quoted in order that the reader may form his own judgments.

What is perhaps of greatest interest to the serious student is the description of indigenous education in India during the 19th century. It is clear that although some deterioration had taken place, true education was in progress and that most villages had some centre of learning. Further in the book we read of the latest aims, to re-establish village centres, to be a "radiating source of light and learning." Basic Education, as enunciated by Mahatma Gandhi, with its emphasis on craft-work, general village welfare as well as the three R's, is of special importance today when all progressive teachers are concerned with "activity methods." Also it is of interest as a contrast to the present British policy at home of closing down the village schools: (a policy which many feel to be mistaken.)

There is an admirable appendix which gives details of the Indian States, also an extensive bibliography with suggestions for further study, as well as lists of essential books. Finally, there is a good Index. In fact a complete survey of Indian education, with details of schools, teacher training schemes, university courses and plans for the future.

ELIZABETH CROSS

Treasures of Indian Miniatures in the Bikaner Palace Collection. Introduction and Notes by BASIL GRAY. (Bruno Cassirer, Oxford. Distributors: Faber and Faber, Ltd., London. 26 pp. 1951. 12*s.* 6*d.*) Received through the courtesy of the British Council, London.

These beautiful reproductions of ten of the miniatures in the Bikaner Palace Collection, a veritable treasure-house, are a delight to the eye as well as to the spirit, while the editor's introduction and notes are informative. Though Persia may be said to have been the birthplace of miniature art, it grew up in vigour at the Mogul court in India, with its forcefulness of line in portraying character and its striking harmony of colours. As one looks at the plates one feels as if the cowherds at Brindaban, as well as Ibrahim Adil Shah II of Bijapur and other dignitaries, might walk forth in flesh and blood to receive one's salutations. At the same time one recalls that miniature art is but one of Islam's many cultural gifts to India.

G. M.

Is God in History? By GERALD HEARD. (Faber and Faber, Ltd., London. 256 pp. 1951. 15s.)

This is the sequel to an earlier work, published in 1948, entitled *Is God Evident?* According to the foreword to the present volume, the conclusion previously arrived at was that God is evident in nature and can be seen in Natural History—He is a valid inference, but, as such, can only be inferential. To be more certain we must come closer and seek God in History. We are thus reminded of the opening of Porphyry's letter to Anebo, in which he begins by saying: "It must be granted that there are Gods" and the answer of the Preceptor Abammon, who replies:—

> Thus to speak, however, is not right on this subject. For an innate knowledge of the Gods is co-existent with our very essence; and this knowledge is superior to all judgement and deliberate choice, and subsists prior to reason and demonstration.

It is, indeed, a melancholy reflection that in some 2,200 years so little, if any, advance should have been made.

Mr. Heard, reviewing history in its widest sense, puts forward a theory of a Triple Fall, which, as he points out, had earlier been perceived by Meister Eckhart. What, however, our author fails to realize is that this Triple Fall is an integral part of the Hebrew Tradition, being dealt with in some detail in the Qabalistic texts, and supplies almost certainly the explanation of the triple Baptism of the early Christian teaching. The three Falls of the present work are, however, of a very different nature, all taking place during the history of life on our planet, and starting with "The Unicellular Fall." They are described as the Falls into Wrong Perception, Wrong Attention and Wrong Suggestion, the latter two being specifically human. Each is accompanied by remedial or redemptive action, culminating in the Christian doctrine of the Vicarious Atonement. The subject-matter is, of course, far from simple, but even after the most careful reading, and the compilation of quite copious notes, we are left with a sense of confusion as to Mr. Heard's precise meaning. For example, we have found it very difficult to understand the constant employment of such terms as Will, Failure, Determination, Refusal, Temptation, Choice, etc., when speaking of the Panzoic, predisposing, pre-human, unicellular Fall. This seems strange when speaking of the lowest, monocellular forms of life, from whose lapse into Wrong Perception arises Original Sin.

E. J. LANGFORD GARSTIN

The Cinema 1951. Edited by ROGER MANVELL and R. K. NEILSON BAXTER. (Penguin Books, Harmondsworth, Middlesex. 224 pp. 1951. 2s. 6d.) Received through the courtesy of the British Council, London.

This second Cinema Annual, an excellent collection of essays by well-qualified writers on different phases of the cinema, will encourage an intelligent interest in films and film making, especially among those who see in the cinema a force not merely for entertainment but also for education.

"A Film Is Made" is highly informative on the technique of film production. The second essay on film editing, by Miss Helen Van Dongen, who has edited many well-known documentaries, is very interesting. Lovers of

documentary films will appreciate also Mr. Sinclair Road's observations on Turkey and its people during the journey which he undertook in 1949 to investigate the possibilities of documentary film making there.

Mr. T. E. B. Clarke's essay, "Just an Idea," shows how ideas suggested by items in newspapers can blossom, in due course, into material for entertaining film stories. *Passport to Pimlico* was evolved out of such a news item. Mr. Clarke advises the writer for the screen to remember that a screenplay must have visual quality, and suggests that he "spend his time doing anything he may choose that will take him away from his desk to cultivate the outstanding source of inspiration—other people."

The remaining essays are of more specialized or academic interest. Alexander Knox, who so remarkably acted the rôle of President Wilson in an exceptional picture, tells with the dignity of a convocation address the difference between "Acting and Behaving" and claims that what one sees in a film is mostly "behaving"; acting, defined as "behaving plus interpretation," is of higher quality but more rare.

RAM L. GOGTAY

Sparks From The Anvil : First Series. By K. M. MUNSHI. (Bhavan's Book University No. 3, Bharatiya Vidya Bhavan, Bombay 7. 170 pp. 1951. Re. 1/12)

The final group of this collection of essays, in which Mr. Munshi discusses the philosophy of the *Bhagavad-Gita*, establishes, to an extent, its claim for inclusion in this series, instituted to make available

> cheaply-priced volumes covering the best literature in the world and, in particular, Indian literature representative of those elements for which our culture stands.

The other contents—reprints of articles which appeared in *Social Welfare* and radio talks and addresses delivered by the author on various occasions—have the fugitive quality of pieces meant to be read on the bus and tucked away in odd corners of memory. The fact that Mr. Munshi is a writer rather than a journalist, however, invests his work with a less brittle quality than that associated with modern journalism. This also accounts for a difference in approach, a fusion of macadam with less stable elements and a heightened sense of excitement and emotional vigour.

Following the first five essays, mainly surface fragments of autobiography, are "profiles" of eminent personalities and Congress leaders, about each of whom the author speaks from intimate knowledge and with a sensitive perception of individual traits. But Mr. Munshi, reputed one of the most talented Gujerati writers of the day, proves once again that "no man can be truly bilingual." He seems unable to adapt the contours of his consciousness to fit the grooves of a foreign medium and the writing suffers on that account. *Sparks from the Anvil* gains more from the writer's personality than from any outstanding traits in the work itself.

HILLA C. VAKEEL

Race-Relations in Ancient Egypt: Greek, Egyptian, Hebrew, Roman. By S. DAVIS. (Methuen and Co., Ltd., London. xiv + 176 pp. 1951. 21s.)

Mr. Davis has undoubtedly given us a most careful and scholarly study, principally of Alexandria under the Greeks and Romans, though naturally enough, in those sections which treat particularly of the Hebrews and the Greeks, their contact with Egypt from the earliest times is briefly surveyed.

The theme of the book is the change in the meaning of the narrow and exclusive "citizenship" of the Greeks before Alexander, and the equally exclusive, and possibly even more highly privileged Roman use of the term, to a far wider and more embracing interpretation. No doubt, the original signification and value of the privilege—for such it was—became lost in the new expansion, but, at the same time, it conferred other, and ultimately even more important benefits upon the ever-widening circle of those entitled to them. Whether this change is truly indicative, as the author suggests, of an attempt by Alexander and the Romans to implement their understanding of the essential unity of humanity, or whether it was, in point of fact, a matter of political expediency, would seem to us still open to question, even as it is today in the considerably wider world that we now know. Very interesting is the study of the causes of early anti-Semitism, though they were very different from those which were later responsible for so much hatred and persecution during the Middle Ages, during recent times and in our own day.

If we might venture two criticisms of an otherwise most able and excellent work, the first would be the marked reluctance of the author to come into the open and give a clear statement of his own opinion where there is—as is frequently the case—a distinct difference of interpretation not merely of facts but, as often as not, of words among his contemporaries. Secondly, his remarks about Hebrew Mysticism, with particular relation to Philo, seem to show an almost total lack of knowledge of the mystical background and the interpretation, both allegorical and philosophical, of the Torah, that had existed for centuries before Philo's time.

E. J. LANGFORD GARSTIN

Search After Sunrise. By VERA BRITTAIN. (Macmillan and Co., Ltd., London. 271 pp. 1951. 15s.)

Miss Brittain attended an international conference of students of Gandhi at Santiniketan in December 1949; the conference over, she briskly "covered" India and Pakistan; and in this book she has vividly recorded the impressions of her tour. It is full of humour and understanding, and there is no dull page or false note in the book. Miss Brittain is earnest, observant and undogmatic, she is open-minded and warm-hearted, and hence she has been able to write a book that is both veracious and entertaining.

It is not, however, a mere traveller's story: a deeper purpose also lights its pages. After the long night of subjection, there had occurred at last the sunrise of freedom: but to what end? Was it only another instance of the phenomenon of "Darkness at Noon"? Miss Brittain is convinced that a new life is now fulfilling itself in India.

She had been duly warned in England by India's High Commissioner: "You will see many things to shock and horrify you: don't look for a promised land just because it was the home of Gandhiji." From tiny England, so carefully and dustlessly ordered, to India's vastness and variations, must indeed have proved a trying change. But good-will and tolerance and humility had ironed out the irritations, and the tour had in consequence proved a significant essay in Anglo-Indian friendship. The abiding influence of Tagore and Gandhiji, the purposive dynamism of Pandit Nehru, the forces radiating obscurely from Sevagram, all fairly compensated for the ignorance, prejudice, and slovenliness which one still witnessed in India.

"How much easier politics would be," Miss Brittain reflects towards the end of the book, "if only black were always black, and white completely white!" Without humility one runs the danger of misunderstanding and misinterpreting everything. But Miss Brittain has wisely resisted the temptation, to which so many foreign travellers easily succumb, of crudely over-simplifying the picture. On the other hand, who could think of Miss Brittain as "foreign" after reading *Search After Sunrise?*

K. R. SRINIVASA IYENGAR

The Anatomy of Man and Other Animals: Brothers under the Skin. By D. STARK MURRAY and GRACE M. JEFFREE. (C. A. Watts and Co., Ltd., London. 158 pp. 1951. 18*s.*)

This is a fascinating account of the similarity in development of living beings, from the tiniest amœba up to man. Various aspects of the problem are considered—the development of the backbone, respiration and locomotion, the skeletal, digestive, vascular, sensory, reproductive and nervous systems. In them all one may notice a basic similarity and fundamental unity of development with modifications brought about in the various species of animals as they have taken to various modes of life in the course of evolution. Details would be beyond the scope of this review. To those, however, who conceive of the world as divided into various racial and other compartments *The Anatomy of Man and Other Animals* should be an eye-opener bearing witness as it does to the truth that all living beings are in reality brothers under the skin.

D. M. GOPINATH

Indian Embroidery. Compiled and introduced by JOHN IRWIN. (Victoria and Albert Museum. Published by His Majesty's Stationery Office, London. 9 pp. + 27 plates. 1951. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

By one of those not infrequent strange "coincidences" apparently explicable only on super-physical lines, this charmingly and profusely illustrated brochure came out almost simultaneously with Shrimati Kamala S. Dongerkery's book, *The Romance of Indian Embroidery*, which was reviewed in THE ARYAN PATH for January 1952. It confirms the feeling which many readers must have had in reading Mrs. Dongerkery's book, also beautifully illustrated and well documented, that it is a pity that such a rich field should have been previously so little cultivated. The two works admirably complement each other.

E. M. H.

Elements of Social Organisation. By RAYMOND FIRTH, F. B. A. Josiah Mason Lectures, 1947. (C. A. Watts and Co., Ltd., London. 257 pp. XI Plates. 1951. 18*s*.)

In the period between the two great wars field work on primitive societies went on apace, moving from attempts to describe the "pure" savage, before there had been any contact with Western civilization, towards an endeavour to understand the lives of these peoples under the conditions of today. Professor Firth, from a lifetime of first-hand study in the Pacific Islands, in New Zealand, in Malaya and in Africa, and with a wide familiarity with the literature on other peoples, addresses himself in this book to the interpretation of these researches.

After an interesting introductory chapter on the types of problems that social anthropology has to face, there follows the description of a small island community off New Guinea, from which it is evident that social organization is the ordering of the results of observation and their arrangement into patterns in terms of concrete activity. This is a useful distinction for sociological analysis, a sort of half-way house between the raw material given by observations of social relations and the abstract concepts used as referents in sociological theory and in social philosophy.

This new concept brings fresh light to the understanding of social change. Four main aspects of change, economic, æsthetic, moral and religious, are selected for further study.

Under conditions of change the framework of reference for each of the four elements of social life may break down and modifications spread throughout the society. One of the examples may be quoted. During the war years the peoples of New Guinea and the Solomon Islands saw a vast outpouring of the material wealth of the Western world. They wanted a share of this wealth and rejected the co-operation of European residents for these had shown no sign of controlling such goods in quantity. Native organization towards this end has led to the emergence of new religious movements, the Cargo cults, the adherents of which have expended enormous energy building piers and cutting air-strips in the jungle. Through this activity, and by means of magical rites, they await in faith the Second Coming of the Cargoes.

This book is full of stories and illustrative examples of social conditions from many parts of the world, which will arouse the interest of any reader, but its importance lies in the analysis of the primary data of anthropologists and the attempts to integrate these observations into a coherent system.

A knowledge of the social content of many of our "absolute" standards of good and evil, of right and wrong conduct, is certain to lead to a more critical appraisal of the traditional faiths of the civilized world. This book provides the material on which such self-criticism must rest.

J. M. MOGEY

ENDS AND SAYINGS

" _____ ends of verse
And sayings of philosophers."
HUDIBRAS

Mr. David K. Eichler, former Deputy Secretary General of the Far Eastern Commission (the international policy-making body for the occupation of Japan which ended with the signing of the Peace Treaty at San Francisco last September) writes in *The Yale Review* (Winter 1952) on "The Future of the New Japan." The Peace Treaty which, returning full sovereignty to Japan gives her the unrestricted right to rearm, and which was supplemented by the United States defence pact, might be claimed to make academic Mr. Eichler's detailed account of how the provision outlawing war had been written into the new Constitution of Japan, which went into effect on May 3rd, 1947. The fact seems to be, however, that, even though that provision was not spontaneously adopted but was insisted on by the Occupying Power, it does reflect a not negligible section of Japanese opinion.

Whether General MacArthur is correct in his assurance that Japan has experienced probably the greatest spiritual revolution that the world has ever known, or Mr. Eichler is justified in his misgivings, certainly the Japanese people have gone through an experience so heart-searing that it could not have been without its chastening effect upon sensitive minds and hearts. It is not surprising that signs are not wanting of a revulsion against violence and war.

The Gandhi Society, formed in Japan immediately after the assassination of Gandhiji, had grown within nine months to a membership of 50,000, with the Speaker of the Japanese House of Representatives as its President and a leading writer as its Chairman. The Committee included influential politicians, former Cabinet Ministers and wealthy business men. As mentioned in these columns in January 1949, there were numerous branches of the Gandhi Society; a weekly paper, *Ideology* with a circulation of 20,000, was popularizing Gandhiji's teachings; and a statue of him, symbolizing peace, was soon to be erected in Hibiya Park in Central Tokyo.

More recent evidence of the spread of peaceful sentiments is offered by the Resolution on Peace adopted on August 15th, 1951, by the All-Japan Conference of the National Congress of Japan for Promoting Peace, formed by representatives of various religious, economic and cultural groups. It protested against the proposed rearmament and declared:—

> Of course there are many difficulties in store for us in the future, but we intend to abide by justice and non-violence, we will never resort to violence in response to oppression but will practise indomitable resistance with justice and love as our weapons until terrorism sees the error of its way and turns from its own evils.

The encouragement and spread of that attitude holds a better hope of world peace than the attempt to make Japan a pawn on the diplomatic chessboard.

Dr. Howard L. Parsons of the University of Tennessee, U. S. A., contributes to the October 1951 issue of the quarterly journal, *Philosophy East and West* (Honolulu, Hawaii) an illuminating and suggestive article on "Buddha and Buddhism: A New Appraisal." He maintains the need of the present world for a recovery and re-evaluation of the "noble truth," profound and universal, which Gautama proclaimed.

Dr. Parsons takes issue with Gautama's interpreters who claim that he presented desire as the radical evil, recognizing that it is, instead, ignorance, "for to be ignorant is to be driven by the blindness of desire into the constricting and painful treadmill of habit." Both habit and desire "enslave the will and mind, and both result in suffering."

And the obsessive, tyrannical power of both is broken by the white light of thought, which stops desire, disintegrates habit, and thus opens the way for a new transformation of personality.

In other words, "the directing control of the ego is the middle way between the expansive and contracting tendencies of life, between indulgence and mortification." The Western idea that Buddhism denies life and loves death is not correct, as Dr. Parsons shows. Gautama sought something deeper than either life or death; he interpreted Karma and rebirth as "ways of forcing us to attend to the immediate and urgent issues of human existence." His own ministry of 45 years after his enligntenment, setting the example of "compassion...and firm will," refutes the charge of excessive detachment brought against his philosophy. He "advocates *detachment from detachment* itself. And if he cautions against the binding ties of personal attachment it is not a loveless life that he advises but "a general love of all mankind."

Though Gautama presents a perfection of peace as a final goal, Dr. Parsons writes, it is possible to perceive his recognition of the "universal fact ...that the generic human impulse is one of creative transformation," and that

the only ultimately satisfying finality is unfinished discovery and self-discovery which constitutes the process of growth and world transformation. Self-discovery never ends because self-creation never ends.

While Dr. Parsons refers to ambiguities in Gautama's teaching, and to its fragmentary character, he wisely concedes "some indications that he intended to leave his thought vague and unformed" and "to avoid the temptations of systematic thought which so readily serves as a substitute for practical experimentation." The additional probability remains that to his intimate disciples far more may well have been confided than he or they have publicly revealed.